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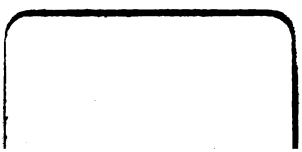

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MEMOIR

OF THE

REV. WILLIAM NEWMAN, D.D.

MORE THAN FORTY YEARS

PASTOR OF THE BAPTIST CHURCH AT OLD FORD;

PRESIDENT & THEOLOGICAL TUTOR OF THE ACADEMICAL INSTITUTION AT STEPNEY

FROM ITS COMMENCEMENT (1811) TO 1836.

BY

GEORGE PRITCHARD.

LONDON:

THOMAS WARD AND CO.,

XXVII. PATERNOSTER ROW.

MDCCCXXXVII.

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PREFACE.

THAT to conciliate is, in part at least, the intention of a preface, seems to be so generally acknowledged, that its omission might almost be construed into neglect of public opinion, or indifference to a favourable reception. Deprecating such an imputation, and desirous of deferring to a custom which, if it have no other merit, may assert its claim to high antiquity, and its near resemblance to the courtesy of ordinary life, the author, with all respect, would premise as follows:—

Whatever of censure or commendation may be due to the biographer, on account of the manner in which his duties have been performed, the advantage to be derived by survivors, from perusing memorials of the departed, depends, principally, on

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the quality of the facts they detail, and the nature of the influence they exert.

Being entrusted, by the testamentary direction of the revered deceased, with all his "manuscripts and papers," the author interpreted the deposit as involving a sacred obligation to attempt, in the first instance, to render the bequest available to record the divine favour, as illustrated in the leading occurrences of a life consecrated throughout to the pursuit of objects most worthy of attainment, and affording, in all its stages, an eminent example of unblemished integrity and active benevolence. It is hoped, therefore, that, in the absence of superior competency, this effort to perpetuate the impression which so uniform an exhibition of distinguished piety is adapted to produce, will not be deemed either intrusive or uninteresting.

In a diary, extending through more than forty years, literally constructed upon the plan of

"Nulla dies sine linea,"

selection became difficult. The earnest desire of the author has been to introduce such extracts as

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appeared to him best calculated to impart the greatest degree of completeness to the outline of CHARACTER he was anxious to describe, and as, at the same time, might prove to the reader most instructing and impressive.

The preparation of this work required the attentive and repeated perusal of so large a number of papers, not always easy to decipher, in addition to the voluminous diary, as may form his apology, the author trusts, for what otherwise might be considered an unnecessary delay of its publication. While thus employed he seemed to live again through the scenes in which, during many years, in the discharge of varied duties, he was so happily united with his lamented friend, and the review of which continues to supply no inconsiderable relief under the painful reflection that, aided by his presence, they can no longer be performed.

But such reference, however desirable to the mind of the author, must not, in this place, be permitted further to intrude upon the attention of the reader. As prefatory, perhaps, it is only necessary to add, that the following pages have not been

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written merely in compliance with profound respect and ardent attachment, but with fervent solicitude that inspection of their details might be rendered tributary to the interests of vital religion and the praise of its divine Author.

Pentonville,
July 21, 1837.

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MEMOIR.

CHAPTER I.

INTRODUCTORY REMARKS—HIS BIRTH—HIS CONVERSION —HIS PROGRESS IN LEARNING AND PIETY—HIS DESIRE TO BECOME A MINISTER — HIS EARLIEST CONFESSION OF FAITH.

CHRISTIANITY requires the subjection of all our efforts to the guidance of its sacred principles, and the approval of its divine Author. That, in accomplishing its most elevated purposes, it consents to the introduction of an instrumentality obviously deficient in its own resources, and, unless accompanied by supernatural influence, uniformly unsuccessful in effectively fulfilling its appointment, should be admitted without hesitation, and acknowledged without reluctance. Such, however, is the ineffable wisdom with which this administration is constructed, that, while it renders supreme honour to Him only to whom it is due, it secures, with infallible certainty, the final completion of all his infinite designs. By this arrangement, too, error, in the

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selection of adapted agency, for the performance of every required service, becomes impossible.

But, in reference to the erection of the spiritual temple, in nothing, perhaps, has the imperfection of the human intellect been more palpably apparent than in its cherished theories, and confident decisions, as to the principal instruments to be employed—their preparatory acquirements—and the appropriate sphere of their individual exertion. The province assigned by infinite wisdom to intelligent creatures is, " Remember that thou magnify his works which men behold." Devout compliance with this ancient precept is greatly to be preferred to the indulgence of visionary projects, or the repetition of unproductive experiments, and will introduce the contemplative to a range of observation not less exalted than extensive, in pursuing which, to the attainment of a desirable proficiency, the chief prerequisites are, continued attention, and profound humility.

One of the most distinctive characteristics of the works of God is, harmonious diversity. Were our inconsiderate partialities permitted to interfere with the divine economy, they would either induce, in the various departments of physical and intellectual structure, an order of existences perpetually conflicting with each other, or a monotony so pervading and extensive that the melodies arising from the ever varying combinations of pursuit and attainment, would never be heard on the earth; and, even

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in the heavens, one star would not differ from another star in glory. Happily, however, for the interests of the church and of the world, the supreme Ruler of both continues to exert his sovereign right, to do " according to his will in the army of heaven, and among the inhabitants of the earth,"

> " Nor gives to mortals an account,
> Or of his actions, or decrees;"

neither framing his laws in connexion with the feeble aids of finite wisdom, nor committing their administration to the responsible control of human authority: for " with whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"

Such considerations are eminently calculated to induce impressions under the influence of which it is exceedingly desirable to conduct the examination of any of those appearances by which the most High has condescended to manifest himself to his creatures; and more especially in entering upon the contemplation of a series of events, including an outline of the history of one of his servants, who " was a burning and a shining light," whose mild radiance, for nearly half a century, illumined the path, and cheered the heart, of many a candidate for immortality, and the tender recollection of whose lamented removal, from our terrene hemisphere, continues to invest the retrospect with a pensive

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expression throughout the circle in which he was most intimately known.

The Reverend William Newman, D.D., the only son of Thomas and Mary Newman, was born at Four-Tree Hill, in the parish of Enfield, Middlesex, Monday morning, May 10, 1773. Whatever temporal distinction may have been possessed by his remote ancestors, probity and industry constituted the principal inheritance of his immediate parents. Their only daughter, Sophia Elizabeth, born January 4th, 1776, lived scarcely three months, leaving their son, the subject of this memoir, in the exclusive occupation of their parental solicitude and affection; towards whom, as long as they remained inhabitants of this world, his conduct was strikingly characterized by filial reverence and dutiful attention. As in an overwhelming majority of instances, the avocations of the father devolved upon the affection of the mother the chief superintendence of their beloved child; a trust which appears to have been discharged with exemplary fidelity and persevering tenderness.

Before he had completed his third year, he was committed to the daily instruction of a Mrs. Hayley; and, even at that early period, in the expression of his desire to be taught, might have been discovered the germ of that varied and enlarged information to which he ultimately attained; for, about this time, his infant sister being removed by death, his mother would fain have moderated her grief in the society

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of her son, but, perceiving his anxiety to continue in regular attendance at the school, she yielded to his preference. Having remained three years under the care of his female instructor, he was removed to an academy conducted by a Mr. Liley, residing in the market-place at Enfield.

At this period, the sound of evangelical truth was not publicly heard in the town of Enfield, except through the medium of the desk and the altar of the parish church, where the subject of this memoir, with his parents, then regularly attended. The appointed time, however, for supplying this place with the gospel ministry, was now arrived. A Mr. Morton, one of those effective pioneers who so often, in advance of the more regularly disciplined force, make the first attacks on the unbroken line of the enemy's entrenchments, entered this town, August 22, 1779, and announced the tidings of redeeming mercy to sixteen persons, in the house of a Mr. Dupont. Some time after, a congregation having been collected, a chapel was built, in which Mr. Whitefoot, of the Countess of Huntingdon's connexion, officiated as the stated minister. Among his occasional hearers, was Mrs. Newman, accompanied by her beloved son. This partial defection from the established church displeased his schoolmaster, and exposed him to a certain kind of ridicule from the companions of his childhood. Perhaps this very circumstance contributed its share towards his becoming a constant attendant at the

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meeting house before the conclusion of his tenth year. Even before this, he had often been the subject of serious impressions, the effect of which was sufficiently manifest to induce his young associates to treat him with contumely and reproach. His uncle, observing probably his early and strong solicitude to obtain information, presented him with Southwell's Bible, in two folio volumes; still, however, he thought as a child, and he spake as a child.

But the particular period, which he was ever afterwards accustomed, with so much emphasis, to describe as his "happy day," was June 12, 1783, when he had just completed his tenth year. Concerning this never to be forgotten event, his own account is as follows:—"I went with my mother and several more friends to the ordination of the Rev. George Townsend, at Cheshunt, in Hertfordshire. I do not recollect that what I heard there was particularly blessed to my soul. The friends I refer to, coming home, stayed a little at my mother's, to refresh themselves. Their conversation, as became christians, was on the best things. One of them, Mr. Ray, speaking to another, for I was only a listener, said, '*If a man's heart is not changed, he must be lost for ever.*' That sentence I shall ever remember, and, I hope, with unfeigned gratitude to God, who graciously impressed it on my mind. I was deeply concerned, and began, for the first time, to ask God to give me a new heart, and, blessed be his name, he is the hearer and answerer of prayer! I

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saw now the evil of sin, and the need of Jesus as a Saviour. I began to think of the God that made me, and wished much to know him. Those encouraging words in Prov. viii. 17, were made more useful to me, at this time, than any text in the Bible,—' I love them that love me, and those that seek me early shall find me.' My dear mother had taught me a short form of prayer, and the first addition I made to it was, ' that as I grew in years, I might grow in grace, and in the knowledge of our Lord Jesus Christ.' Thus the Holy Spirit shed a little light into my mind, and inclined me to attend upon the means of grace. By very small degrees, I was led to see the method of salvation, in order to which, I looked upon the word preached as spoken to me, and the scriptures written, as written to me."

Whether some time before, or shortly after, this happy event, his excellent mother was also spiritually instructed, is not certain ; but, on the 29th of September, in the same year, she was received into communion with the church in the Countess of Huntingdon's connexion.

Having continued at Mr. Liley's day-school more than four years, where his proficiency appears to have been mutually creditable to the tutor and the pupil, he says,—" In the next year, 1784, I went to a boarding school in Enfield, where I was persecuted by my schoolfellows, but the master generously gave me full liberty of conscience to worship God

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where and how I pleased on the Lord's day; he even told me, I need not repeat the church catechism with the other boys, unless I pleased. Agreeably to his permission, I attended constantly with my parents on divine worship, at the meeting where my soul was led to think of another world. Light gradually broke in on my understanding, by which I was taught the way of God more perfectly. My will, under the influence of the Spirit of God, chose Christ, and him alone; and my affections, though, alas! in a feeble manner, were brought to love him. Very often I found it hard to withstand the reproaches of those who, in temporal things, were my friends; but God was my helper. I saw that the solid pleasure and comfort I found in the ways of God, were infinitely superior to the enjoyments of the world; and this consideration assisted me to bear up under the trial. At that boarding school I continued two years and a half, and, by the grace of God, made some progress both in religion and learning."

While in this seminary, Mr. Gough, the editor of "Camden's Britannia," who appears to have been very favourably impressed with his capacity for acquiring information, employed him to transcribe more than five hundred pages in Latin, for which the juvenile amanuensis received eight guineas. Such an amount must have appeared to him, at that early age, no inconsiderable sum.

December the 21st, 1786, he left boarding-school;

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the means of his parents being inadequate to the expense of his continuance; and, though his years did not yet number fourteen, it became, both to them and to himself, a subject of serious and immediate inquiry to what his attention should now be directed, that he might be so employed as to secure the prospect of an honourable subsistence in future life. He was, even at this time, no stranger to the efficacy of prayer, and devoutly availed himself of this privileged medium to seek the guidance and obtain the blessing of Heaven. Among others, who were consulted at this critical period, application was made to Mr. Whitefoot, the minister to whom reference has already been made, and through whose influence an arrangement appears to have commenced for placing him with Mr. Spragg, a haberdasher, residing in Shoreditch; but that mysterious Providence which so often frustrates human purposes for the accomplishment of its own counsels, interposed in this instance, and prevented the completion of the contract; for which, afterwards, the deep feeling of his gratitude evidently exceeded the utmost power of his expression to delineate. The subject of these pages was destined, and had now for some time been secretly training, to occupy a station far more congenial with his most cherished desires, and of unspeakably greater importance than the most successful prosecution of any mere commercial pursuit.

The eminently distinguished, though eccentric,

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Rev. John Collet Ryland, A.M., having spent many years of his valuable life at Northampton, became, at Midsummer, 1786, proprietor of a highly respectable seminary at Enfield, and it was considered desirable to solicit his advice and assistance on the occasion in question. The steps taken, and their result, are thus recorded by him who was most deeply interested in the event:—"At the request of my honoured mother, the late Rev. Mr. Whitefoot, minister of Lady Huntingdon's chapel, applied to Mr. Ryland to interest himself for me in some way. One Wednesday evening, after the lecture, he sent for me into the vestry, and gave me a terrible alarm, by a variety of questions, in the presence of several friends. I trembled; but he kindly invited me to his house, where, the next day, I underwent another examination in matters of religion and learning. I read a little in the Greek Testament, and he put into my hands old William Robertson's 'Outer Gate and Inner Door of the Holy Tongue.' On Lord's-days and holidays I went constantly to see him, and he gave me several things to transcribe. During the Christmas holidays I worked very hard at the first of Genesis and third of Lamentations, as I found them in Robertson, waiting impatiently for Mr. Ryland's return from London. At length, to my unspeakable delight, he came back, and, Feb. 1, 1787, my dear mother committed me to his care and direction."

As one partially famished, when suddenly intro-

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duced to a richly furnished table, is in imminent peril by incautiously indulging the cravings of an inordinate appetite, so the vehement desire of our young friend to avail himself of his new and enlarged advantages for literary improvement, and to qualify himself more thoroughly to discharge the interesting duties of an instructor of others, with which he was now charged, nearly cost him his life.—"Before," says he, "I had been three months with Mr. Ryland, I was compelled to return to my father's house, in a fever, brought on by excessive application in the hours that should have been devoted to relaxation. Mrs. Ryland sometimes, in pleasantry, threatened to turn me out of the house, and send me into the fields. In the spring of this year I saw the gates of death: the fever reduced me to the very brink of the grave. Happily, when I recovered, the mid-summer vacation was approaching, after which I returned to my labours, as a junior assistant-teacher in the school, with a little more care than I had before taken of myself. My bodily weakness, however, was such, for a considerable time, that I did not dare to attempt much beyond the routine of school business."

This affliction, however near, was not unto death, but for the glory of God. He was chastened, that he might not be condemned with the world. It appears to have been rendered happily instrumental in increasing his watchfulness and devotion, and to excite in him a greater abhorrence of sin, and a more

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ardent attachment to evangelical purity, as may be very satisfactorily inferred from one of his early devotional papers, entitled, "A Devotional Exercise to Christ, for my birth day, May 10, 1788."

"O thou inexhaustible Fountain of all goodness, thou first cause of all worlds and last end of all creation, thou who art the Creator of the world and the preserver of the same, thou mighty God and eternal Jehovah, Christ Jesus, enable me to devote my spared life to thy service. Hast thou preserved my life for these fifteen years past, and shall I still be ungrateful? Shall I still be unconcerned whether thou, O Jesus, hast redeemed my soul from the punishment and love of sin by thy blood? Shall I still mind earthly things? Gracious God forbid that this should be the case any longer! Help me from this day forward to the end of my life to be in good earnest about the eternal welfare of my soul! Assist me, by thy Holy Spirit, to set my affections on things above, and enable me to exercise a holy emulation toward all the glorious examples of early piety in the Bible without envy. Lord Jesus, it was thou that preservedest me when I hung on my mother's breast; thou didst keep me from ten thousand dangers in my childhood, of which I am ignorant. Thou knowest I have had several dreadful sicknesses, out of which thou hast graciously delivered me. I bless thee from the bottom of my soul for the comforts of thy presence which I then enjoyed. I adore thee that thou didst

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condescend to visit such a worm as I am, and make my bed like a bed of roses. Lord, why didst thou not cut me off, about a year ago, as a cumberer of the ground—why didst thou not say to death, 'Kill him and banish him for ever from my blissful presence?' Glorious Lord, what do I owe thee for all thy kindness, or rather, what do I not owe thee? I owe thee more than ten thousand worlds can pay. O, that it may be my happy lot to be paying thee to all eternity. Merciful Jesus, when I consider the goodness thou hast shewn towards me, the innumerable mercies thou hast bestowed upon me, the many provocations I have given to thy benevolence, I am a wonder to myself. Lord, the question has been put near five hundred millions of times whether I should live or die, since I have been born. Glory be to thy holy name that thou hast kept my heart beating, my lungs opening and shutting for fifteen years past. And now, O Lord Jesus, I depend entirely upon thee for my existence every moment. If thou pleasest thou canst annihilate me in half a second. O may this thought impress on my mind a reverential awe and an abiding sense of thine omnipotence. Blessed Jesus, thou alone knowest how long I have to live; I may die before this hour is finished, or I may live many years. The grand end of my life is to live to thy glory. O that I may be enabled so to do, through thy grace, for Christ's sake.

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"And now, Lord, I depend on thee for the future; thou alone canst support me. Every day, every hour, yea, every moment, I shall have need of thy assistance. Every day I shall have occasion for a promise of a supply of all my daily wants; such as that in Phil. iv. 19 — 'God shall supply all your need,' &c. Every day I shall have occasion for a promise of grace to conduct and manage the day for the glory of God; such as that in Zech. x. 12— 'I will strengthen them in the Lord, and they shall walk up and down in his name saith the Lord.' Every day I shall have occasion for a promise of growing victory over sin; such as that in Micah, vii. 19—'He will subdue our iniquities.' Every day I should have a promise of success in my undertakings; such as that in Psalm i. 3—'Whatsoever he doth shall prosper.' Every day I should have a promise of protection from dangers; such as that in Psalm xci. 10—'There shall no evil befall thee.' Every day I should have a promise of direction and counsel in my difficulties; such as that, Psalm xxxii. 8 — 'I will instruct thee and teach thee in the way which thou shouldest go.' Every day it were good that I should have a promise of not being the worse at least, for whatever happens to me; such a promise I find, Rom. viii. 28—'All things work together for good.' Every day I cannot live without a promise of eternal happiness at my dying day; such a promise I have,

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Luke, xii. 32—'It is your Father's good pleasure to give you the kingdom.' Lord, help me to plead these promises with thee every day of my life.

"O! thou immortal Jehovah, Jesus, to thee do I now turn myself for assistance to walk in thy ways; for assistance to love thy word; for assistance to resist temptations. O Lord, I shall not be able firmly to say NO to a temptation without thy aid. Gracious Lord, keep me from the temptations of the devil; keep me from the snares and allurements of a wicked world; but, above all, keep me from the cursed malignity and proneness to sin which is in my own heart. Lord, I know not what temptations await me, I know not what trials are preparing for me. I am very ignorant of Satan's devices; I have very great need of thy presence and assistance. (Acts, vii. 9.) Gracious Jesus! condescend to reign and rule in my heart; drive out all the vile affections that are there; purge out all the youthful lusts to which I am subject, and keep me thine, till, at last, having finished my life with joy, I may spend a whole eternity with thee to praise and bless thy holy name. May this be my happy lot, for Christ Jesus' sake. Amen.—Friday morning, May 10, 1788."

Before he was fifteen he was requested to engage in social prayer in the vestry at Enfield, with which he complied, but, as may be supposed, not without considerable perturbation.

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How much his heart was, at this time, under the powerful influence of pious emotions may be inferred, also, by an extract from another paper, dated July 1, in the same year. Being the Midsummer vacation, he went, on the evening of that day, with his mother and several christian friends, to Potter's Bar, to hear their minister, Mr. Whitefoot.—"A great number of people were waiting to hear the word of God. Mr. Whitefoot preached very affectionately for near an hour and a half upon Isaiah, xxviii. 16—'Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone,' &c. People exceedingly attentive. Greyheaded old men and women. After he had displayed, in the most beautiful manner, the Lord Jesus Christ as a foundation, in opposition to all other foundations, for about an hour, he was going to conclude as usual—'which may God of his infinite mercy, grant,' &c., when he broke out again in so pathetic a manner exhorting them to come to Christ, as charmed my inmost soul. In short, he did not know how, nor where, to leave off—he was in a heavenly frame, full and overflowing with love to their precious and immortal souls. Oh! how sweetly did he dwell upon 'tried'—tried by the lawyers and sadducees—tried by Satan—tried by the innumerable throng of devils—tried by his Father—tried by good men in all ages—tried by me. Blessed be his name, I have always found him

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faithful, ever since June 10, 1783, — my happy, happy, happy day."

Though he had now been little more than a year with Mr. Ryland, yet, to the few that remain, who personally knew that extraordinary man, and the greater number who may be conversant with his "Contemplations," it will be unnecessary to remark, that the preceding transcript contains internal evidence of its writer having been among those who participated in his friendship, and who admired his magnificent intellect. Indeed, the profound respect with which he regarded the venerable preceptor of his youth is thus forcibly described by himself in the preface to his latest publication,— "Rylandiana." "Persius could not more justly say to his tutor—

'*Tibi me supposui.*'

"I regarded him as an oracle in everything. My heart was susceptible; and no man could be more fitted to make strong and permanent impressions upon an inexperienced youth."

Young as he was, the diligence, fidelity, and perseverance with which he applied himself to his stated duties, as a school assistant, and to every suggestion for his personal improvement, did not more impressively exhibit the commanding influence by which, in connexion with his unqualified veneration for his distinguished instructor, he was animated and impelled, than illustrate the power of that moral principle, the uniform operation of which, throughout life, constituted one of the

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most predominant features in his amiable character. Between his fourteenth and nineteenth year, the number of manuscripts which he commenced and conducted, through successive stages, to various degrees of completion, on almost every subject connected with science and religion, presents a striking memorial of his incessant labour, and remain as a valuable example of what, in connexion with assiduity and a judicious distribution of time, may be accomplished. During this period his pecuniary remuneration scarcely averaged ten pounds *per annum;* so that the purchase of books could have formed but a very inconsiderable item in the amount of his expenditure; but, in a paper, bearing date April 1, 1789, he gratefully acknowledges,—"I have greater advantages for seeing, reading, and hearing of good books than thousands of youths of my age, in English, French, Latin, Greek, and Hebrew:" he devoutly adds, —"Lord, help me to improve my time and understanding!" Nor was his request either unheard or unanswered.

Among his juvenile *memoranda*, of the same year, the following occur, and will not be considered uninteresting:—"May 26, 1789. Recited Paul's Oration before Agrippa, in the hearing of the Rev. John Jamieson, Homer's night-piece—and read Hebrew in Genesis. He says, I am the youngest Hebrician he ever saw, and he spoke very kindly to me."

"July 14, 1789. Spent an hour and a half with

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Dr. Geddes, at the corner of Clipstone-street. I went to thank him for Reineccius, and he gave me Ravis's Oriental Grammar, and his prospectus."

"August 6, 1789. Sent through Dr. Rippon, my Analysis of the Proverbs, with a letter from myself, and another from Mr. Ryland. Also, a translation, in prose and verse, of the first forty-two lines of Homer's Iliad. Addressed to Professor Manning, at Rhode Island."

That ardent desire which ought ever to precede introduction to the onerous responsibilities of the christian ministry, is ordinarily, perhaps, so gradual in its evolution, as to make the precise period of its earliest operation by no means easy to determine; but, considering the deliberative caution by which the subject of this memoir was always eminently distinguished, and that he was little more than sixteen years of age, when, in relation to this deeply interesting affair, he ventured to disclose his feelings to Mr. Ryland, it may be confidently inferred, that the holy flame, as in this instance it so evidently was, must have been enkindled almost in infancy. While it is not only quite natural, but highly commendable, that those, whose views in early life are directed to the ministerial office, in approaching to a decision on so important a point, should seek the assistance of the more advanced in years and experience, the treatment of such cases obviously requires the exercise, in various proportions, of much tenderness, united with great pru-

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dence, lest the presuming should be exalted above measure, or the diffident unduly depressed. On this occasion, the behaviour of the venerable man whose counsel was solicited, supplies an example alike creditable to his memory and deserving of imitation. "When," says the youthful applicant, "I had opened my heart to him, respecting the work of the ministry, he gave me encouragement. 'Providence,' he said, 'is the interpretation of God's will. Wait and seek, and see what God will do for you. If he intends to employ you, he will make it appear. Pray on;—be master of the Hebrew Bible and the Greek Testament;—make a body of divinity, supported by Scripture;—be always writing definitions and demonstrations;—be always proving something.'"

In the evening of the same day, reviewing what had occurred, he writes thus:—"I have this morning devoted myself to Christ, more particularly to his service in this world—to that awful work. I spoke to Mr. Ryland; I told him my life and experience, and the reasons which induced me to study for the ministry. I have reason to believe that God the Holy Spirit has regenerated me. What fine opportunities have I of laying in a stock of knowledge—is it not my duty to Christ—is it not a debt of gratitude—a power to do good, and an opportunity, make the doing of that good a duty? I told Mr. Ryland I trembled at the thought of the base corrupted self-love of the human heart,

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and that I only feared MYSELF. He was advising me to lay in a good stock of knowledge; I told him I did not fear of doing that, I only wished to be inspired with a true prudent zeal for the glory of God, and an ardent compassionate love for immortal perishing souls. I told him the reason of my not disclosing it (his desire) before was this, I was afraid it was a whim of my own." On the following day, he records, that, in the morning, he "read the 8th chapter of Canticles to Mr. Ryland, in Hebrew; then he lent me his account of the errors of tutors with respect to—1. A wrong choice of students; 2. Books; 3. Matter and objects of study; 4. Method and order; 5. College exercises; 6. A neglect of devotional exercises."

This encouraging conference with his honoured friend was more than adequate to give additional impetus to the energy with which he was previously engaged in the pursuit of accurate and extensive knowledge. He immediately commenced a body of divinity in six heads.—1. Definitions. 2. Illustrations from Scripture. 3. Demonstrations from the best divines. 4. Objections solidly answered. 5. Devotional exercises. 6. Uses of exhortation, example, comfort, fear, triumph. He digested and arranged an "*Index Theologicus*," on the plan of Dr. Gill, in his body of doctrinal divinity, and a "*Compendium Lexionis*," into which he transcribed copious passages from numerous select authors, both ancient and modern, wrote out enlarged analytical

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accounts of the sermons he was then accustomed to hear from several popular ministers. He also contributed original compositions to one or more of the periodicals of that day, and prosecuted, with unremitting ardour, his study of the learned languages.

The following is the conclusion of one of his papers, dated February, 1790, and entitled, "An Essay on the necessity, use, and advantages of a liberal education founded on christianity:"—"In the course of a wise education, youth will be taught to imitate the best and most illustrious examples of all ages and nations. He will be exhorted to imitate and excel them in every virtue, and to avoid all their vices and defects, — the brightest patterns of honour, truth, integrity, justice, and wisdom. Education is absolutely necessary to polish the natural understanding. Thus speaks that beautiful writer, Dr. Felton:—'The fairest diamonds are rough till they are polished;'—see his Dissertation on reading the Classics. That elegant book is above all commendation, and every youth of refined taste must read it with the highest relish. The necessity of education would appear more evident if we felt more the want of it; if the discipline of the schools in England was entirely relaxed, and all teaching suppressed, we should soon see an awful difference. If all the seminaries of learning, wicked and corrupt as they are, to a very lamentable degree, were demolished, we should soon return to our ancient barbarity, and be in the same con-

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dition Julius Cæsar found us 1800 years ago. Education teaches a delicate sense of honour, which is, honesty refined,—teaches prudence as to our best interests, and wisdom in the pursuit of pleasure. Education refines and improves the judgment to such a degree that, by constant practice, to apprehend and determine will be but one trouble. It refines and improves common sense to an intuitive perception, and an active readiness in all affairs of life. Having received a liberal education, a young man will endeavour to spread light, liberty, and virtue through the universe; but this liberal education must be founded on the solid basis of christianity. It is only a christian education that can be productive of any good consequence to the happiness of the world. Education, without virtue and religion, will only teach youth to be learned in wickedness—more able servants of the devil, and, consequently, pernicious to the welfare of mankind.

"Let us consider a little the conduct of a worthy christian tutor to a pupil under his care. In the first place, he shews him his dependence upon God for life, and breath, and all things,—for his soul and body, with all their wonderful powers. He tells him, that if he has any capacity to receive instruction, it is a favour from God; if he is ever of any use to his fellow-creatures, or of any consequence in life, God must make him so—that all the blessings and comforts of life come immediately from Heaven—

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that they are all mercies, because all forfeited—that he has no right at all to the food he eats, the clothing he wears, the books he reads, or anything he makes use of—that his health, strength, vigour, and vivacity, are all favours; for which he will teach him to be thankful."

Enfolded in the paper, containing the preceding fragment, was another of an earlier date, inscribed, "*Parabola Virginum prudentium et stolidarum, Hebraici reddita.* Matt. xxv. 1—14." The Hebrew characters, which extend, however, only to the fifth verse, are admirable, and bear ample testimony that they were written by a practised hand, though he was not yet seventeen; and a considerable number of similar productions belonging to this period remain to attest, that, to the mind of their interesting author, varied and continued exertion appears to have constituted his chief enjoyment.

In April, of the same year, he wrote, "A Serious Address to the British Youth, on that Interesting Subject, Religion," of which the following passage from the introduction may serve as a specimen. "Religion is the fairest ornament of human nature; it is that which gives dignity to immortal minds, and we may certainly conclude that those who are not possessed of it in reality, are pitiable here, and will be the subjects of the lowest infamy, unless God prevent, in the coming world: in it there is nothing to terrify, but everything to allure, for it is exactly suited to make you eternally happy; it invites you

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to a connexion with the Supreme Being—the uncreated God, the Creator and Owner of all worlds. And is not this an honour worthy your ambition? It teaches you to seek eternal life. And is not that worth seeking for? It invites you to consult your own interest, to avoid sin, and misery as the certain consequence, and to pursue everlasting happiness in the practice of duty and virtue. 'All our religion,' says the elegant Dr. Witsius, 'is scarce anything but gratitude; it is a devoting our body, soul, and spirit, with all their powers and faculties, to our Maker—to that God who is also our Owner, Preserver, and Governor, and will very shortly be our Judge.' The word religion comes from the Latin, *re* and *ligo*, to bind over again. It binds God to man by virtue of Christ's atonement and reconciliation; it binds man to God by faith in him and obedience to him; it binds man to his neighbour by the strongest ties of love and justice, and, lastly, it binds man to himself by exciting an ardent concern for his own salvation. Remember, it is not merely devoting your bodies to God in external services, or a reasonable share of your property in charitable actions, but it is more particularly devoting your souls—it is submitting your understandings to God's dictates revealed in his word—subjecting your will to his will in all things—choosing God's way of salvation—setting your affections on things above—giving up your conscience to be purified, your memory to be sanctified, and, in short, every power

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and faculty of your soul to God, to be at his disposal, engaged in his service, and under his command."

These extracts are not offered to establish a claim, on their behalf, to any peculiar originality of thought or fascination of style, but as exhibiting the pious activities of a young and ardent mind, and the overflowing of a tender and gentle spirit, deeply conscious of its own responsibility, and evidently passing through a process of preparatory elaboration for more public service and more extended usefulness; indeed, it will speedily be seen that the time had now nearly arrived for his commencing at least occasional ministration. It seems exceedingly probable that, in anticipation of such exercises, he drew up the following summary of his faith in twelve articles:—

"March 7, 1791. A short account of my principles. I believe that the scriptures of the Old and New Testament contain a perfect system of doctrine, a complete rule of duty, and a standard or exemplar of christian experience; more particularly, I believe—

1. "That there is and can be but one God. 'The Lord our God is one Lord,' (Deut. vi. 4.) That, in the unity of the Divine essence, in a manner incomprehensible, there is a trinity of persons, who have distinct offices in the grand affair of salvation. Peter writes to the 'elect according to the foreknowledge of God the *Father*, through sanctification of

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the *Spirit*, unto obedience and sprinkling of the blood of *Jesus Christ*,' (1 Pet. i. 2.) Paul says of Christ, 'Through *him* we both have access by one *Spirit* unto the *Father*,' (Eph. ii. 18.) I give full credit to the Lord Jesus Christ, when he says, 'I and the Father are one,' (John, x. 30.) And I desire even to 'honour the Son as I honour the Father,' (John, v. 23.) I believe that the Holy Spirit is *distinct* from, yet *equal* to, and *one* with, God the Father and God the Son.

2. "I believe that the three adorable Persons in the ever-blessed Trinity, entered into a *council of peace* before time commenced, to lay the plan of man's salvation. Zechariah said, (vi. 13,) 'The council of peace shall be between them both'—that is, between *Jehovah* and Christ the Branch. *Christ* says, 'Lo, I come,' (Psa. xl. 7.) The *Spirit* consented, for Christ says, 'The Lord God and his Spirit hath sent me,' (Isa. xlviii. 16.) Luke says, 'The people of Israel gathered together to do whatsoever thy hand and thy *counsel* determined before to be done,' (Acts, iv. 28.)

3. "I believe that the counsel of peace issued in a *covenant of grace*. We read of the 'purpose of him who worketh all things after the counsel of his own will,' (Eph. i. 11.) In another place, of 'the eternal purpose which God purposed in Christ Jesus our Lord,' (Eph. iii. 11.) And Paul says, in 2 Tim. i. 9, God 'hath saved us, and called us with a holy calling, not according to our works,

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but according to *his own purpose* and grace, which was *given us in Christ* Jesus before the world began.'

4. "I believe that God, from eternity, *elected* a certain determinate number to enjoy everlasting life, not because Calvinists believe so, but because Christ says, 'All that the Father hath given me shall come unto me,' (John, vi. 37.) And Paul says, 'God hath chosen us in Christ before the foundation of the world,' (Eph. i. 4.)

5. "I believe that Adam stood as the federal head of all the human race in the covenant of works; because Paul tells us, 'By one man's disobedience many were made sinners,' (Rom. v. 19.) Therefore I am guilty of original as well as actual sin: when Adam sinned, I sinned; and God might justly have consigned me to hell for Adam's transgression.

6. "I believe that human nature is universally corrupted—that all men are naturally in the ruins of the fall. David says, 'They are all gone aside,' (Ps. xiv. 3.) 'Every one has turned to his own way,' (Isa. liii. 6.) 'The natural man receiveth not the things of the Spirit of God,' (1 Cor. ii. 14.) 'The whole world lieth in wickedness,' (1 John, v. 19.)

7. "I believe that the Lord Jesus Christ redeemed not all the world, but a certain number, fixed upon in eternity, given to him, and for whom he was surety. This I infer from Rev. v. 9: 'Thou hast redeemed us to God by thy blood out of every

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kindred, and tongue, and people, and nation.' Rev. xiv. 4: 'Redeemed from among men.'

8. "I believe that we must be justified, or accounted righteous by a God of infinite purity, before we can enter the mansions of glory, because we are, in Paul's language, 'under the curse,' (Gal. iii. 10.) The whole world is guilty, and, therefore, exposed to avenging justice, (Rom. iii. 19.) 'By the offence of one judgment came upon all men to condemnation,' (Rom. v. 18;) and that we can only be justified by having, in a gracious yet just manner, the whole active and passive obedience of Christ put down to our account, declared and acknowledged our own; as Paul says, 'Not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith,' (Phil. iii. 9.) David, also, describeth the blessedness of the man to whom God imputeth righteousness without works, (Ps. xxxii.) 'Therefore, there is no condemnation to them that are in Christ Jesus,' (Rom. viii. 1.)

9. "I believe that the Divine law is invariable and unalterable; that Christ never relaxed our obligations to it, or disannulled its authority. He himself says, 'Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfil,' (Matt. v. 17.) Paul was not without law to God, but under the law to Christ, (1 Cor. ix. 21;) and, therefore, all christians are bound to obey it as the rule of their conduct, not to gain life by their

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obedience, but to shew gratitude to Christ their King.

10. "I believe the absolute necessity of *regeneration*, because Christ says, 'Ye must be born again,' (John, iii. 7;)—the absolute necessity of *faith*, because he says to his disciples, 'He that believeth not shall be damned,' (Mark, xvi. 16;)—the absolute necessity of *repentance*, because he says, 'Except ye repent, ye shall all likewise perish,' (Luke, xiii. 5.)

11. "I believe the absolute necessity of *conversion*, because Christ said, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,' (Matt. xviii. 3.) I believe that God *effectually calls* his own chosen people from darkness to light, to be no longer conformed to this world, but transformed in the renewing of their mind,—'Called,' as Peter expresses it, 'to glory and virtue,' (2 Pet. i. 13.) I believe the absolute need of *sanctification* of heart and life, because the Bible tells me, 'Without holiness no man shall see the Lord,' (Heb. xii. 14.)

12. "I believe that true christians, those who are elected, redeemed, called, justified, and sanctified, shall, instead of falling finally from grace, 'hold on their way, and grow stronger and stronger,' (Job, xvii. 9.) I believe they are 'kept by the power of God, through faith, unto final salvation,' (1 Pet. i. 5;) that as God has begun a good work, he will never leave it, but carry it on to the day of Jesus Christ,

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(Phil. i. 6 ;) so that God shall say concerning them at last, notwithstanding the opposition of his malignant enemies, 'I have fulfilled my counsel, and I have done all my pleasure ;' that though sin, death, and hell have conspired to defeat God's designs in creating man, yet he shall receive a tribute of everlasting gratitude from every redeemed soul in the happy realms of bliss."

This form of sound words, so clearly expressed, and so scripturally sustained, with but little or no variation, became the *stratum* of his faith and ministry during life. Compiled in the earliest stage of his christian profession, at a time, too, when a variety of subjects of diversified interest solicited and secured his earnest pursuit, it is most encouraging to find that, alike unmoved by the refinements of subtle speculation or the splendour of illustrious names, he continued, for almost half a century, with primitive steadfastness, to defend and adorn these evangelical principles.

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CHAPTER II.

HE SEEKS ADMISSION INTO A THEOLOGICAL INSTITUTION — HE UNITES WITH A CHRISTIAN CHURCH — HIS CALL TO THE MINISTRY — HIS ORDINATION.

BEFORE the subject of this memoir was eighteen years of age, his maturity of christian character and literary acquirement considerably exceeded the average attainments of those who have prosecuted their studies through the usual term of residence at a dissenting academy, yet, at this time, he made repeated, though unsuccessful, attempts to procure admission into one of those institutions. On one of the occasions referred to, he applied to Mr., afterwards Dr., Simpson, tutor of the Hoxton academy. In the "Memorial" he prepared and presented, he says:—"I feel myself the subject of two opposite principles; the one inclining me to universal holiness and virtue; by the other, if restraining grace prevented not, I should be hurried into every species of sin and immorality; for, 'in me, that is in my flesh, dwelleth no good thing.' In the presence of God I humbly confess it is not owing to me, but for ever to be ascribed to his grace that I have not been in every evil practice; and I trust to the same God still to keep me

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humble, grateful, and obedient. I have infinite reason to be thankful for manifestations of his love to me,—utterly unworthy of them, who deserve nothing but flaming wrath. I know I have enjoyed communion with God, and thence I conclude that Christ has died for my sins; for, I believe, God cannot, consistently with his justice and holiness, permit any sinner to have communion with him till a perfect satisfaction is made for his sins. I am conscious I have never experienced those awful convictions that many sincere christians have had; nor is it reasonable to expect I should, being never permitted to rush into open and notorious sins; but, I trust, it may be said of me, as of Lydia, that my heart 'the Lord hath opened.' It is too late now, blessed be God, it is too late for me to go back to the world, the devil, or the flesh. Trusting to the strength of Divine grace, I am determined and resolved to press forwards to the mark of the prize of my high calling of God in Christ Jesus.' I have devoted myself to Christ, and him only would I serve. It is the top of my ambition—O may it ever be so, to be an instrument of good in the hands of Christ to perishing immortal souls.

"In September, 1789, my mind was very deeply impressed about preaching the gospel, and studying with a view to that important work. With great difficulty and trembling I opened my heart to Mr. Ryland; told him I believed God the Holy Spirit had begun a good work in me; that I had, through

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his kindness, an opportunity of acquiring useful knowledge for that purpose; that I considered it my duty as well as privilege; an act of gratitude to Christ my Saviour; for a power to do good, and an opportunity, make the doing that good a duty. To my great comfort Mr. Ryland encouraged me to go on; to continue in prayer, and lay up a good stock of knowledge. He said, 'Providence was the interpreter of God's will;' told me 'to wait, and seek, and see what the Lord would do for me; that if God intended to employ me, he would make it appear; desired me to follow Providence, not to force it.

"Since that time, agreeable to his fatherly advice, I have been making preparation, by studying the original languages in which the book of God is written, and the grand truths it contains, to the utmost of my ability and opportunity. I appeal to the Searcher of Hearts, that I aspire to the sacred office, not for the sake of riches or fame, or to promote a party, but to glorify God, in being an instrument of doing good in any manner to the souls of men. I feel that I trust as much to the free grace of Christ for ability, support, and success in my duty, as for the pardon of my sins; and relying on his strength, I desire to go forth, when and wherever he shall call me."

At a period much earlier than the date of this application, he had been assisted to perceive and renounce the error of infant sprinkling; and though

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a favourable opportunity had not yet occurred for his admission to the privilege of christian baptism, yet his acknowledged convictions on this subject were considered, by an influential individual, to whom he was referred, as inconsistent with his reception at Hoxton, and his application was accordingly rejected.

The sentiments concerning baptism and its sacred adjunct, which he held with such distinguished consistency and perfect candour to the close of life, were inspired nearly, if not precisely, at the same time; and, perhaps, as no inconsiderable illustration of the power of principle, it may here be stated, that, notwithstanding his natural diffidence, his enthusiastic admiration of the revered friend with whom he was residing, and his impressive consciousness of obligation to him, he presumed, on the subject of communion, to adopt and defend a practice essentially dissimilar to that which approved itself to his valued instructor; but it certainly is not less deserving of being recorded, that this diversity produced, neither on the one side nor the other, the slightest alienation of affection.

Bristol academy, then the only institution of that nature, connected with the baptist denomination, in this country, was not forgotten, but, for some reason, not specified, that, also, was not available. It seems highly probable that he would have been received as a student at Oswestry, had not the worthy president, Mr., afterwards Dr., Williams, to

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whom he had applied for admission, been, just at that time, seeking retirement from the fatigue and responsibility of his office as tutor. It need not be supposed that these were the only efforts made to attain an object, which it was thought exceedingly desirable to secure, but they will surely be acknowledged to afford sufficient evidence of the earnestness with which it was pursued.

During the progress of these unproductive negotiations, he appears to have been induced to commence the occasional exercise of the christian ministry. As a general rule, it seems undesirable that a youth not identified with any community of christians, and, consequently, unsanctioned and irresponsible, should assume the office, and perform the duties, of a religious teacher; but it must be conceded that, in extreme cases, usage may lawfully yield to circumstances, and the rule itself be honoured in the deviation. In the present instance, not to mention the urgency of friendly solicitation, nor the vehemence of desire to make known the way of salvation to the ignorant around him, Enfield, the scene of his birth, and hitherto almost the boundary of his excursions, comprehended no church of that denomination with which his conscientious convictions now instructed him to seek communion. The election, therefore, rested between the suppression of the benevolent promptness of a spirit whose tenderness was painfully excited by the pathetic appeals of moral destitution and exposure, or the

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adoption of a course not in perfect keeping with the more ordinary and most approved induction to ministerial effort,—and he chose the latter. It will presently be seen, that when "a more excellent way" was offered to his acceptance, it was devoutly embraced.

The scene of his first attempt to give public utterance to his conceptions of the evangelical scheme, and his concern for his fellow-immortals, appears to have been beneath the paternal roof, where, (June 22, 1791,) in the presence of his pious and delighted mother, and a few other persons, he delivered a discourse from Isa. xlv. 24: "Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed." For some time, after this, he preached the gospel from house to house, in Enfield, with as much frequency as his circumstances would then permit. On one of these occasions his text was, Matt. xvi. 24, "Then said Jesus to his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me," which he treated as follows:—"Introduction;—person speaking, Jesus; persons addressed, disciples; design of these words to undeceive the disciples, who dreamed of an earthly kingdom; Christ's words addressed to all who hear the gospel; allusion to Christ bearing his cross. Doctrine: those who are determined, in the strength of Divine grace, to be his disciples, must expect, and patiently bear, all the opposition

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they meet with from every quarter; the christian life, here, to be considered as a journey, and as walking in a path following the steps of Jesus; in this path we shall meet with crosses, stumbling-blocks, and obstacles; and the meaning of Christ is, that we are not to pass by or step over, but take up, these crosses,—not minding the load, but despising the shame, while we tread in the footsteps of our divine Master, whose disciples we profess to be. Observe, 1. Christian life consists in following Christ; it is proper disciples should follow their master. Observe, 2. In following Christ we must oppose Satan, live above the world, deny ourselves, sinful, righteous. How necessary for us who are in corrupt nature: Christ was all purity. Remember, 1. This conduct is essential to a christian; it distinguishes him from all the world besides, and without it he cannot be a christian. Remember, 2. This conduct has been practised by all christians: here is your duty,—look to Christ for strength."

In this brief outline of nearly his first public exercise may be distinctly traced the elements of that close and correct thinking for which, subsequently, he became so justly esteemed.

In the progress of this year it was his privilege to be introduced to a minister "whose praise is in all our churches," and whose name will always attract more than ordinary respect, on account of the soundness of his principles, the strength of his judgment, and the consistency of his life,—the venerable Abraham Booth. The following is part of the

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first letter addressed to him by that truly excellent minister, dated August, 1791 :—

"Dear Sir,—It gives me pleasure to hear that my preaching, and my publications, have been of any use to you. The hint you drop, relative to an allusion in Ps. cxvi. 7, is far from being improbable, and I am obliged to you for suggesting it. The last, which is the fourth edition of my *Reign of Grace*, is the most deserving of your perusal; and the second edition of my *Legal Hope*. Besides the books you mention, I have published, *An Apology for the Baptists; An Abridgment of Dr. Abbadie's Deity of Christ Essential to the Christian Religion;* and one *Funeral Sermon*. * * * * * * I am, in a few days, if the Lord will, to go down into Nottinghamshire for two or three weeks, and, therefore, I am particularly engaged, so that I cannot enlarge. May the Lord direct you in all your ways, and fit you for great usefulness!

"I remain, dear sir,

"Your cordial friend,

"A. Booth.

"N.B.—Respects to Mr. Ryland."

This incipient friendship was mutually cherished, until, on the part of the senior, it grew into a high degree of affectionate regard; and to the junior it became just what, from a judicious estimate of both, might have been anticipated, a source of hallowed enjoyment and permanent advantage.

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"Saturday evening, Sept. 24, 1791," he writes thus: "Blessed be my God for health, strength, and improvement of mind. Read to-day, *Cicero pro Archias;* Homer 7, H, finished; wrote on Satan's names, for magazine; read Moir's account of Dr. M'Gill's trial; begun to abridge Dr. Wright on Justice and Charity. Lord, fit me for great usefulness. —— I am now almost useless, I think. Thanks be to Christ, for liberty last Tuesday evening at ——. Spoke on 'Watch and pray.' Lord, fit me to preach powerfully, humbly, and with abundant success. Open a way in Providence. —— What pious resolutions did Doddridge make at my age!"

Before the conclusion of the year, Mr. Ryland, perceiving probably that his solicitude to acquire knowledge was becoming too intense, said to him, "Don't hastily anticipate; let your mind be content with a gradual progress." Upon which he remarks, "This hint was very seasonable. I have been unhappy a good while past, on account of my ignorance—anxious distress. O! Spirit of truth, guide me, and guard me, in my pursuit of knowledge."

Just about this time, desirous of being admitted to the ordinance of baptism, he applied to Mr., subsequently Dr., Rippon, then in the vigour of his useful and protracted life; but whose peaceful departure from this world, after having presided over the church in Tooley-street, Southwark, more than sixty

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years, occurred Dec. 17, 1836, in the eighty-sixth year of his age. It is scarcely necessary to remark, that compliance with such a request was not long delayed, in evidence of which, and as strikingly characteristic of the animated and affectionate manner of the writer, the following short letter may be introduced:—

"Dear Brother,—We shall baptize, God willing, next Lord's-day morning. I hope your mind will be composed all this week, and that you will, in the ordinance, be enabled to perform an act of worship to the adorable Trinity. With tender love to Mr. Ryland and family. Yours affectionately,

"Dec. 26, 1791. J. RIPPON."

Previously to being baptized, he wrote out, from the New Testament, all the texts immediately relating to the ordinance, amounting to seventy-two; to which he appended eleven remarks, comprehending his own views and desires in dutifully yielding himself to this solemn and scriptural institute, the last of which is as follows: "In baptism I shall acknowledge a trinity of persons in the unity of the divine essence, and devote myself to each. The Lord help me to do so sincerely and unreservedly! Matt. xxviii. 16. I hope I shall have a lively sanctifying view of the death, burial, and resurrection of Jesus. In baptism I shall see a resemblance of sanctification by God the Holy Spirit. 1 Cor. vi. 11, 12, 13. Baptism will put me

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in mind of my own death, burial, and resurrection. Being baptized on a profession of faith, I shall be inclined, I trust, to live a life of faith on the Son of God. In baptism I shall solemnly avow the authority of Christ, as 'Lord of conscience and King of Zion.' I hope to find this ordinance 'rich with encouragement for hope, and big with exhortation to duty.' After it, may I be enabled to say, 'how shall I who professed in baptism to be dead to sin, live any longer therein? How shall I sin against God, to whom in baptism I solemnly dedicated myself?' I sincerely pray the Spirit of truth to keep me in all respects free from superstition and will-worship. With respect to the ordinance of baptism, I can truly say, I submit to it from conviction, in hope of a blessing. Even so, Amen!

"P.S.—I might have added, that I have no right to communion with the people of God till I am baptized. It is said, Acts, ii. 41, 'Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.' I observe they were baptized first. —— Many in our day have a communion with a church of Christ long before they are baptized; but 'from the beginning it was not so.' I apprehend Paul would say, 'We have no such custom, neither the churches of God.'"

The memorable event is thus recorded by himself:—"Baptized Jan. 1, 1792, by Mr. Rippon, Carter-lane, Tooley-street, Southwark. Solemn,

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happy day. Sermon, morning, Rom. vi. 4: 'Baptized into Christ.'"

Several occurrences took place during the year, thus auspiciously commenced, which, considered in connexion with their influence on his subsequent history, cannot be regarded as unimportant. The following extract from a letter, dated Jan. 23, 1792, shews that he was still anxious to secure a residence for a time in some theological institution; and with this object in view, solicited a friend to apply to Lady Anne Erskine, upon whom, in consequence of the death of the Countess of Huntingdon, had now devolved the direction of the affairs of that denomination of christians, and, of course, the academy at Cheshunt. The writer says: "Instead of Mrs. Philip waiting on Lady Ann Erskine, I made inquiry of Mr. Wetherall, a person equally sufficient, who informs me, they will not receive any person into the academy who professes himself a baptist." Like former applications, therefore, this also failed; and perhaps it was the last that he made.

On the last evening of January he delivered an address, in the house of a friend, founded upon the Saviour's invitation, Matt. xi. 28, 29, 30: "Come unto me, all ye that labour and are heavy laden," &c., which he paraphrased in the following manner:—"Jesus addresses poor sinners, Why do ye wander about, seeking happiness in the vanities of the world? The world, large as it is, can afford no plaster for 'a wounded spirit.' 'Why seek ye

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the living among the dead?' *Come unto me*, as the fountain of life,—as the supreme good,—as the storehouse of blessings, ver. 27,—as the true physician of souls. *All ye that labour* to purchase heaven by an obedience that is neither sinless, nor perfect, nor constant;—*all ye that labour* to satisfy an immortal soul with things that perish in the using. Poor deluded creatures, nothing but an infinite God can satisfy an immortal soul. Why 'spend your money for that which is not bread, and your labour for that which satisfieth not?' *All ye that labour* to smother the convictions of a guilty conscience, *come unto me;* look to my bleeding side, *ye that are heavy laden* with guilt, whose souls are pressed down with iniquity as a cart is pressed with sheaves; ye who are sorely distressed with a sense of your aggravated crimes, who are filled with the most painful anguish and anxiety, come unto me, and *I will give you rest.* I will shew you that I have taken your place,—that I have borne your guilt, and carried your sorrows,—that I have given perfect obedience to that law which you have broken times without number. I have satisfied that justice to which you are exposed, and which, but for my interposition, would have hurled you flaming into all the horrors of damnation. I will give you peace of conscience, and infuse a sweet calm into your soul. You shall rest upon my omnipotent grace, fully assured that I am strong to deliver. My grace shall be sufficient for

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thee, poor sinner. You shall enjoy a sweet spiritual rest for your weary soul;—but no carnal security—no. *Take my yoke upon you.* In keeping my commandments you shall have no reason to complain that they are grievous, but you shall find a great reward. To keep my commands you shall find your wisdom as well as duty,—your privilege, your interest, and your happiness. My obedience to the law as a covenant does not exempt you from obedience to it as a rule—as a test of gratitude. Remember, it is *my yoke* you obey, to shew your love to me." Referring, in his *memoranda*, to this exercise, he says, " Happy liberty—glory to Christ."

Many of the persons comprehended in his audience, on these occasions, were members of the church and congregation meeting in the Countess of Huntingdon's chapel, at Enfield; and, considering themselves to have derived much benefit from these services, they became desirous of obtaining, from this youthful preacher, a more regular administration. To effect this purpose, they addressed a respectful written request, accompanied with ten signatures, to the managers of the chapel, that he might be allowed to speak to them once in every week in their vestry, which appears to have been promptly and cordially complied with, and which, under all the circumstances, is an instance of candour and liberality justly entitled to commendation. He commenced this weekly lecture, Wednesday

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evening, 22d February, 1792, by a discourse from Rom. i. 1—6, and continued it on every successive Wednesday during the remainder of his residence at Enfield.

On Wednesday evening, April 25, in this year, his text was, "Jude, last six verses." His introduction and entire management of this subject must, it is presumed, have very powerfully engaged the attention of his hearers, and, it may be hoped, greatly profited their minds. "My dear friends," he observes, "I have a letter to read to you to-night; not a private letter, it concerns every person present. A letter from an apostle, who is described by his name, Jude; by his spiritual relation, a servant of Jesus Christ; by his natural relation, brother of James (Alpheus). The general design of his letter is to establish true christians in the faith, and warn them of the character, conduct, and doom of false teachers. In the last six verses, two respect yourselves, two your neighbours, and two your Maker.

1. Yourselves. 'Building up yourselves in your most holy faith,'—by reading, by spiritual conversation, by attending on the ministry of the word. 'Praying in the Holy Ghost,'—with the assistance of the Holy Ghost, with a holy disposition. 'Keep yourselves in the love of God.' How would you keep yourselves in the love of a friend? By attention; by care not to offend. Salvation is of grace; yet the Scriptures say, 'Seek,

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knock, ask, work out, give diligence, strive, (agonize,) run, wrestle, fight.' So John says, 'Keep yourselves from idols.' Christ says, 'Abide in me.' David says, 'I kept myself from my iniquity.' (Illustrate by Paul and sailors.) After all your doing, 'looking for the mercy of our Lord Jesus Christ unto (which issues in) eternal life.' All Christ's work for us is mercy.

2. Your neighbours. 'Of some have compassion, making a difference.' Those who, ignorant, simple souls, must be used gently, affectionately; admonished with tenderness. 'Making a difference.' Not treating them in the manner we should treat rough, hardened, stubborn sinners. 'Others save with fear, pulling them out of the fire.' If you see your brother in a state exposed to temptation, pull him out of the fire: it is kind violence. With a prudent zeal pull sinners out of the fire of hell. 'Hating even the garments spotted by the flesh.' Referring to the nocturnal pollutions of the heathen. 'Abstain from all appearance of evil.' Resist the beginnings.

3. Your Maker, God. 'Now unto Him that is able to keep you from falling.' I speak now to christians, raised from death, set upon their feet, who have been walking in the way to heaven. The danger of falling down again; from your steadfastness: danger from the world, devil, flesh. 'And to present you faultless before the presence of his glory.' 'Faultless:' much to be done yet; much is done. 'What hath God wrought?' 'Faultless:'

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no sin; 'without spot, wrinkle, or any such thing:' 'as a chaste virgin.' 'With exceeding joy.' Pleasure, triumph, transport. 'Exceeding!'—exceeding all your fear, your danger; the joy of angels. 'To the only wise God, our Saviour.' Be the 'glory' of his divinity, and 'majesty' of his mediatorial character, 'dominion' of heaven, earth, and hell, 'power' of creating the world, of raising the dead, of determining the fate of all mankind. 'Amen.' So it should be; so I wish it to be; so it shall be."

"May 10, 1792," the nineteenth anniversary of his birth, he thus writes: "My birth-day. Where shall I begin, Lord, to recount thy mercies? This day five years I was not able to hold a pen;"—referring to the severe affliction with which he was then visited. "Many, O Lord, my God, are the wonderful works thou hast done; and thy thoughts, which are to us-ward, they cannot be reckoned up in order unto thee. If I would declare and speak of them, they are more than can be numbered. My creation: that I was created. My nature: capable of enjoying eternity. I might have been a worm,—a beast. My birth: free born, not a slave; born honourably; born in a place and time of religion. I might have been born among blaspheming Turks, or wild Americans; or in a time of persecution and martyrdom. My education: by honest, loving, careful parents and tutors; good magistrates; pious ministers, and religious families. My parents' lives continued: I might have been forlorn;

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exposed to the wide world; or under bad tutors, who, by negligence, example, advice, would have encouraged me in sin. My preservation: I might have been cut off, and sent to hell with my sins and fears about me. Mercies for my soul: understanding, memory, conscience, affections. Mercies for my body: health, senses, limbs, — friends, reputation, circumstances, peace and prosperity in the country. Above all, spiritual mercies: the birth, suffering, death, resurrection, ascension, and intercession of Jesus. My interest in them: election, redemption, justification, effectual calling, sanctification, means of grace, and hope of glory. Particular providences: preservation, recovery, deliverance of soul and body. Amplitude of mercies: multitude, greatness, — consider the giver and receiver. If a present from a learned man, I think it a great favour, such as Geddes, Reineccius— if I had a present from the king, I should think it a great favour; how, then, from the King of kings, the Lord of lords? Continuance. And now what shall I render?—devote my soul, body, time, talents, strength."

Though he had now been preaching the word with considerable frequency, and much acceptance, nearly twelve months, his ministrations had hitherto been confined to the chamber of a private dwelling or the vestry of the chapel; he had never yet intruded upon the sanctity of a pulpit, either provincial or metropolitan; a situation which—all pleasantry apart,

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while, in some instances, it may have been contemplated with superstitious reverence, in many others, there is reason to apprehend, it has been occupied with too much levity and precipitance. Having, however, been invited to preach at Potter's Bar, he ascended the pulpit for the first time there, May 15, 1792. His text was, Zech. iv. 10, "For who hath despised the day of small things?" It seems to have been a season of instruction and refreshment. In his private *memoranda* he writes concerning it: "Many people—twelve from Enfield—liberty of soul—glory to Christ." After this, his services at this place were in frequent request.

On the 24th July, in this year, he sustained a severe loss in the death of his highly venerated friend, the Rev. John Collett Ryland, A.M. To this event his subsequent references were many and tender. At the time it took place he wrote thus: "What shall I learn from his character?—*Zeal, punctuality, perseverance, acquire universal knowledge.*" But no man unites in himself the perfection of every excellence. Delicately alluding, therefore, to the well-known defective prudence of his departed tutor, he intimates, that had his prudence been proportioned to his learning, he presumes he would have been the most prudent man in the kingdom. It certainly is not unworthy of remark, that, in the very virtue in which the preceptor principally failed, the pupil reached an eminence to which few are privileged to attain. How deeply he

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was affected by this bereavement may be, in some measure, ascertained, by referring to his "*Rylandiana*," the last published effort of his pen. "He died," says he, "a few minutes after six in the evening;" and afterwards adds, "Well do I remember the awful stillness of that evening. I felt as if all the world were dead!" Then, adverting to his character generally, he remarks: "When a large allowance has been made for his eccentricities, we shall find much to admire in his quick apprehension—his lively imagination—his tenacious memory. To use an expression of his own, 'All his brains were fish-hooks.' Who that ever knew him did not express astonishment at his insatiable thirst for knowledge; his unwearied zeal in the instruction of the rising generation; his aptness to teach; his tongue of fire? Surely there are some still living that can never forget his love of country; his ardour in the cause of civil and religious freedom; his child-like, unsuspecting simplicity; his noble disinterestedness, and uniform devotedness to the cause of God and truth; the unimpeachable integrity and purity of his life, from the period of his conversion to his death; his affection for all good men; and especially the condescending encouragement he gave to the young, the poor, and the weak, among his brethren in the ministry."

In his regular Wednesday evening lecture, in the vestry of the chapel at Enfield, August 22, 1792, Mr. Newman commemorated the thirteenth anniversary

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of the preaching of the gospel in that town, by delivering a discourse from 2 Cor. ix. 15: "Thanks be unto God for his unspeakable gift." The insertion of the notes of his sermon on this occasion may not be unacceptable, either generally to the piousr eader or to the christian minister. "I. Shew the benevolence of God in making a revelation. II. In ordaining a standing ministry. III. In continuing the ministry of the gospel. IV. In bringing the gospel to Enfield. V. By way of application, inquire, What has the gospel done for us? 1. Shew the benevolence, &c.:—Heathen world in darkness; so the apostle, 'Ye were sometimes darkness, but now light in the Lord;' near four hundred opinions about the supreme good; without God and without Christ in the world. 2. In ordaining, &c.:—This at Christ's ascension, (see Eph. iv. 8); ministry procured by Christ's death; given at his triumph. 3. In continuing, &c.:—Notwithstanding the spite of the devil; of persecution. 4. In bringing the gospel to Enfield. Suppose tidings had come from the land of Judea that Christ was there; that a revelation from God was enjoyed there; that in that place only salvation could be obtained; we must travel many hundred miles; there was a time when the gospel was *there only;* but to YOU is the *word of this salvation sent;* it pleased God to put it into the heart of a friend to open his house; sixteen people; Mr. J. Norton exhorted on Lord's-day afternoon; first seven years prosperous; a year or two going back;

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last three or four years stormy; temptations; well, God reigns! and blessed be our rock; ministers have been procured and recompensed; some of us have heard *a thousand sermons* in this place. 5. What the gospel has done, &c.:—How many times have we been warned to flee from the wrath to come! How many times have we been cheered, animated, exhorted! Christians! how many times have you enjoyed the presence of God here? What would be your feelings if you had reason to believe you never should have it more? What would this place be worth—what ministers, without the presence of Christ?"

His continuing so long, after baptism, without surrendering himself to the fellowship of a christian church, may be referred, partly to there being no baptist church at Enfield, and, in part, also, to his cherishing the hope that he might yet become a resident in some theological seminary. There being, however, no probability of his desire, in this respect, being accomplished, he was, about this time, recommended, by the Rev. Messrs. Booth, Rippon, Gill (of St. Albans), and Ryland, to unite with the church at Waltham Abbey, then under the pastoral superintendence of the Rev. John Davis. With this suggestion he appears to have cheerfully complied, and records his admission into that church in the following words:—"Lord's-day, August 26, 1792. I spoke to the church in a broken, trembling manner—went to the vestry—sent for me in

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two minutes. Mr. Davis gave me the right hand, in the name of the church. Next Lord's-day I am to sit down with them at the Lord's table. Lord, guide me!" In this new relation he appears to have had much spiritual enjoyment; and, anxious that others should participate in his happiness, he addressed the following letter to an intimate friend:—

"My dear Friend,—I do not intend to write two letters to your one; but as you desired me to be faithful and friendly, and as I have a few minutes to spare, I devote them to your service; the Lord make it useful! I sincerely believe you are willing to obey your heavenly Father's will as far as you know it. If you say, what lack I yet? I'll tell you. There are two positive institutions of the New Testament which are left upon record. To be neglected? — No. To be observed? By whom? Doubtless, *by every member* of the Lord Jesus Christ: YOU HAVE YET ATTENDED TO NEITHER! Listen to Jesus, when he says, '*If ye love me, keep my commandments.*' If you neglect, you cannot escape the charge of rebellion and ingratitude. Remember, Christ is your Lord, and Master, and Friend. His yoke is easy, and his burden is light. Only two institutions: the ancient Jews had above six hundred. Think on these things, and the Lord give you understanding in all things. Observe, baptism comes first,—the Lord's supper, second. I dont

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exhort you to read any writings of any man, but I do exhort you to read the New Testament, for this is your duty. 'Consider of it, take advice, and speak your mind,' (Judges, xix. 30.)

"I am, your friend and willing servant in the gospel, W. NEWMAN.

"Enfield, Sept. 7, 1792."

Being now identified with a christian community, it became expedient that he should submit his ministerial qualifications to the judgment of its members; for which purpose the necessary arrangements were immediately entered into, and, on the 13th of the same month, he commenced a series of discourses, which were addressed exclusively to the church. While these services were in progress, he made the following communication to his honoured friend, Mr. Booth, in which he refers to the death of Mrs. Davis, the wife of his respected pastor, and to the funeral sermon delivered by the late excellent Rev. James Upton, October 2, 1792.

"Honoured and dear Sir,—As it was by your friendly advice I joined the church at Waltham Abbey, I hope you will not think it impertinent in me to tell you by letter how happy I am in that connexion. Mr. Davis is a very affectionate pastor, and, I believe, stands high in the affections of all his people. I hope we shall be found striving together for the faith of the gospel. I may truly say, the Lord gave as soon as he had taken away. You

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remember, sir, it was but a few days after I saw you, that my old venerable friend (Mr. Ryland) was taken from me by death.

"Brother Upton preached an excellent discourse last Friday evening, at Waltham Abbey, from 2 Tim. iv. 8, occasioned by Mrs. Davis's death; in which, speaking of the appearing of Christ the second time, he took notice of the three-fold glory mentioned in the New Testament,—his own glory, the glory of his Father, the glory of his holy angels. The first, he observed, was our Lord's essential glory as a divine person. The second, was the glory and honour conferred on him by the Father, on account of his mediatorial work; and the third glory (angels) was the retinue of his Majesty. Will you favour me with your opinion of this explanation? When may we expect your Defence (of Pædobaptism Examined) will be published?

"Pray, dear sir, do indulge me with a line or two, if you are not too much engaged. You know what it is to be a young man, a young christian, a young preacher. I have an opportunity of speaking, once a fortnight, before the members of the church. Sincerely praying for the long continuance of your life and usefulness,

"I remain, dear sir,

"Your much obliged and obedient servant,

"W. NEWMAN."

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One or two additional extracts from his diary must close this year.

"October 12, 1792. For a week past I have been reading, with great pleasure and profit, Dr. Owen on In-dwelling Sin; there I am exposed in print. Lord, help me against in-dwelling sin.

"How has the Lord in his providence prevented my going to an academy. First, I was going to Mr. Simpson's; then to Mr. Williams's, at Oswestry; then to the college at Cheshunt; then to Bristol. Means to get in all ineffectual—came to nothing. Then, Lord, teach me thyself."

"Lord's-day, November 25. A new day, new mercies, new prospects. For several weeks past I have had most alarming and humbling views and discoveries of my corrupted heart. What pride!—what passion!—O Lord, deliver me! This morning I lay awake for an hour, and my meditations were sweet. The person, the grace, the offices, the glory of Christ, are sweet and precious. Going to hear Mr. Davis."

After the death of Mr. Ryland, a Mr. Clarke, who had been united with him in conducting the school at Enfield, became the principal, and the subject of this memoir continued to discharge the duties of assistant tutor, until he accepted an invitation to undertake the more regular exercise of the christian ministry. In the opening of the next year, 1793, he embraced an early opportunity to survey and record certain merciful appearances

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of the last, and to solicit further support and direction.

"January 3, 1793. Here," says he, "I sit, in the company of my dear mother, at Enfield. I am desirous of writing a page or two to the glory of my God and Saviour.

'But pride, that busy sin,
Spoils all that I perform;—
Curs'd pride, that creeps securely in,
And swells a haughty worm.'

"I wish to look back upon the past year as a year filled up with mercy. Particular favours I have received; it is to me the beginning of years; in it I have been baptized, added to the church, begun ministerial work. The Lord has taken away my old friend Mr. Ryland—has raised me up another invaluable friend in Mr. Davis, of Waltham Abbey: he shewed his friendship at the church-meeting lately, in a debate whether I should come forth or be kept longer in a state of trial. I have found of late my corruption and depravity stronger than ever. Glory be to Christ, I have been preserved hitherto! O Lord, keep me from falling! Have enjoyed great comfort in church-fellowship, through the mercy of Christ my God. O Lord, banish or destroy all my unbelieving fears, and dishonouring and dishonourable doubts about Christ's divinity! Lord Jesus, forgive me! Father, Son, and Spirit, I devote myself to thee; and resolve in divine strength that I will improve my time to the best of

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purposes,—the glory of God, and the happiness of my fellow-creatures. Lord, give me an expanded, benevolent mind; furnish me for the glorious work to which thou art apparently calling me. O give me fortitude and *firmness of mind*, that I may endure to the end, fixed in the truth. Make me holy, happy, and useful. Meek and lowly Lamb of God, save me from pride and self-sufficiency; and let the graces of thy Spirit be inwrought into my soul! O for sincerity, consistency, humility, zeal, fervour, and flames of activity in preaching the everlasting gospel of Christ my God."

When he had delivered seven discourses, to the members of the church at Waltham Abbey, he was, with their concurrence, on the 7th January, 1793, regularly inducted into the ministry; on which occasion, his esteemed pastor addressed him from 1 Peter, iv. 11: "If any speak, let him speak as the oracles of God." This event was immediately succeeded by his receiving invitations to supply several neighbouring pulpits, and, among others, that at Old Ford, where he seems to have preached, the first time, 9th January, 1793, from 2 Cor. v. 17: "Therefore if any man be in Christ he is a new creature," &c. This subsequently appearing to be the station for which the great Head of the church had been preparing him, and in which he designed signally to own and bless his exertions, will justify a more distinct reference to the history of the church at that place.

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At the time that Mr. Newman preached his first sermon at Old Ford, the church there had been in existence only between seven and eight years, being formed June 21, 1785. It was originally constituted of eight persons, three men and five females. The first-named, on this brief list, was John Knott, who seems, previously to their being formed into a christian community, to have ministered the gospel among them, and who afterwards became their first pastor. The "articles of agreement, at the formation of the particular baptist church in Old Ford, Middlesex," will sufficiently shew upon what principles, more than half a century since, these christians united in spiritual communion; and it is exceedingly gratifying to add, that their descendants still retain and approve the same "form of sound words."

"We, whose names are underwritten, do now, in the most solemn manner, enter into the relation and fellowship of a church of Christ. Though our number be but small, and our strength perfect weakness, and our enemies many and mighty, we do, in the fear of the Lord, and in the strength of omnipotent grace, with deep humiliation for our innumerable transgressions, through the assistance of the Holy Spirit, who, we trust, hath afforded us repentance unto life, now in the presence of God, angels, and men, and each other, give up ourselves to the Lord, and to one another by the will of God; and, from henceforth, desire to renounce our own

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righteousness, and every thing that shall attempt to rival Christ in our affections, accounting them dross and dung, for the excellency of the knowledge of Jesus our Redeemer; and do most sincerely desire to embrace the Lord Jesus Christ with all the affections of our souls, and most solemnly avouch and confess him to be our King, our Lord, our Head, and Husband. We rely on the perfect righteousness of the Lord Jesus Christ for our justification and complete salvation; and most cordially receive him in all his offices as Prophet, Priest, and King, to whose righteous laws we openly profess subjection, acknowledging it our indispensable duty and privilege to receive, believe, and maintain, all the important doctrines of divine grace—viz., that there are three divine and co-equal persons in one Jehovah,—the Father, the Son, and the Holy Ghost. We, also, believe in personal election unto holiness here, and eternal life hereafter: likewise, in the doctrines of original sin, particular redemption, and the imputed righteousness of the Lord Jesus Christ. We believe in the efficacious grace of the Holy Spirit in regeneration, and that the saints shall finally persevere unto eternal glory: likewise, that water-baptism, by immersion, is an ordinance of Christ, to be administered to believers only, and that prior to their receiving the Lord's supper. We likewise believe it an indispensable duty to walk together in brotherly love, not only to render our communion comfortable to ourselves, but pleasing

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to God, and lovely in the sight of all his people. And, as the opportunities of prayer are graciously commanded for the increase of every spiritual gift and grace, so, also, for the promoting of christian love. We, therefore, trust that the blessed Spirit of all grace will so effectually testify of Jesus to our souls, and that, in this solemn engagement, he doth now oblige us to confess that the love of Christ constraineth us most sincerely, most unfeignedly, and most affectionately, to love one another, believing those to be our mother, our sister, and brother, that hear the word of God and keep it. We esteem it, therefore, our duty and privilege to watch over one another in love, and highly to esteem our minister for his work's sake; and to comfort, encourage, and strengthen him in his work; and, therefore, solemnly engage to meet together, as opportunity shall serve, to join our supplications for the success of the gospel,—that our number may be increased, —that we may grow in grace, and more and more be conformed to the lovely image of our Lord and Saviour Jesus Christ, who hath set us an example of love and humility in our conduct one to each other; and hath taught us that in bearing one another's burdens we fulfil the law of Christ; and that we are not to suffer sin to rest upon one another, as the Lord may be pleased to shew it unto us, but to warn, rebuke, and admonish one another, with all meekness and long-suffering, remembering that sin, Satan, and the world, are our common ene-

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mies; and that, when any individual member suffers, unfeigned sympathy becomes the whole, whether in adversity, temptation, or tribulation, as afflictions of every sort necessarily await the saints. We, therefore, as fellow-travellers, engage to cleave to each other in the strength of the grace of God and our Saviour Jesus Christ, trusting to be able to bear and forbear with one another, in our frailties, weaknesses, and infirmities, with much pity, tenderness, and compassion; and in every respect to behave towards each other according to the rule of our Lord Jesus Christ in his glorious and ever-blessed gospel. And now we cast ourselves with one accord at the feet of our dear Redeemer, relying alone upon the sufficiency of his grace for the performance of these duties, which we unitedly esteem and embrace as the glorious privilege of his ever-blessed gospel. Amen. So prays the church of Christ meeting at Old Ford, in the parish of Bow, in the county of Middlesex, on the 21st day of June, 1785."

Of the eight who originally subscribed this pious contract, only one now survives; but she, in advanced age, still continues an honourable member of this now numerous church, bearing her cheerful testimony to the truth and efficacy of those sentiments which, from the beginning, have united the affections, promoted the zeal, and preserved the purity, of their christian fellowship.

When Mr. Newman preached his first sermon

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at Old Ford, Mr. Knott, who had ministered there from 1785, was in very infirm and declining health, and on the 30th of the same month, January, 1793, he departed this life, leaving the church, of course, destitute of a pastor. Though upon the death of Mr. Knott, the church at Old Ford seem to have had their attention immediately directed to the subject of this Memoir as his successor, yet, subsequent to that event, excepting one Lord's-day in March, he does not appear to have preached to them until several months after; when he commenced his probationary services.

The record of his birth-day this year is as follows:—

"Enfield, May 10, 1793, aged twenty.

'Here I raise my Ebenezer,
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home.'

"Blessed be God for the mercies of my twentieth year. Church fellowship at Waltham Abbey. Called out by the church to preach, Jan., 1793. Providence has called me out all around Enfield—St. Albans, Ware, Hoddesdon, Potter's Bar, Cheshunt, Waltham Abbey, Southgate, Old Ford.—O that I had more reason to think my services had been useful as they have been acceptable! Lord make use of me! Hide pride from me! Lay me low at thy feet, and keep me there! Comfortable meeting

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with a few friends; though much interrupted. Spoke with liberty, from Hosea, x. 2.—'Their heart is divided.'"

Early in the next month, he addressed his venerable friend, Mr. Booth, thus:—

"Dear Sir,—I was in town lately, but had not an opportunity of calling on you, which, I doubt not, would have been to the promotion of my best interests. May I take the liberty of requesting a few lines, elucidating the last part of 1 Peter, iv. 1?—'For he that hath suffered in the flesh, hath ceased from sin.' In the original, ὁτι ὁ παθων εν σαρκι πεπαυται αμαρτιας. On comparing the two first verses of the chapter, I am at a loss to know to whom the words are to be referred; and I am in possession of no commentary on Peter, nor have I, at present, access to any, Mr. Ryland's being lately removed. If the words refer to Christ, how are they to be understood? I have no doubt of the purity of Christ at all. Abhorred be the blasphemy of Dr. Priestley, when he says, 'I am persuaded, from the study of the scriptures, that Christ is properly a man—a mere man, like ourselves, naturally possessed of no other powers than other men have. The son of Joseph and Mary, capable of misapplying the scriptures of the Old Testament, naturally fallible, peccable, weak; in short, just like other men.'—Preface to Lett. pp. 2, 8, 10. Probably you have seen this before. I was much struck with it lately, as quoted in

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'Arius slain and Socinus mortally wounded.'—pp. 21, 22.

"I remember when I saw you last, a little boy came for more manuscript. Are you about to favour us with another publication, sir? But, I forbear, begging you will not think me impertinent and troublesome, and, with kind respects to Mrs. Booth and family, remain, dear Sir,

"Your much obliged and obedient servant,

"Enfield, June 3, 1793. W. NEWMAN."

The Midsummer vacation, this year, was occupied in visiting several churches in the country, where his services had been requested, and, before his return, he received an invitation from the church at Old Ford, to supply their destitute pulpit for six weeks. Having consulted with his pastor and other friends, as to the propriety of yielding to this solicitation, he wrote as follows to Mr. Robert Robins, Bromley, Middlesex:—

Dear Sir,—As soon as I arrived in London, I went to seek my honoured friend, Mr. Davis, to explain my circumstances, and ask his counsel. He advised me to accept, if it were possible, your invitation to preach six Lord's days. And, in making application to one of my fellow assistants, I found less difficulty than I expected. I shall, therefore, hope to see you next Sabbath day, and the four following, if the Lord permit.

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"And now, I beg you will pray that the divine blessing may rest on this matter, that my coming, unworthy as I am, may be in the fulness of the blessing of the gospel of peace; that we may have the guidance and discretion of infinite wisdom—so that all things may issue in the glory of God, the promotion of his gospel, and the edification of his people. With kind respects to Mrs. Robins and family, "I remain, dear Sir,

"Affectionately your brother in Christ,

"July 24, '93. W. NEWMAN."

In connexion, therefore, with this first part of his probationary exercises, he continued to discharge the duties of a school assistant, at Enfield, and occasionally to preach there and elsewhere on the week evenings. When the term of his engagement at Old Ford had nearly expired, he received invitations from Thorn, in Bedfordshire, and Tenterden, in Kent; but the few pious people among whom he was now acceptably and successfully labouring, urged upon his attention their earnest and united request, that he would come and reside among them as their minister four months, that, if mutually agreeable, he might ultimately become their pastor; to which, after consultation, he consented; and, on the last day of August, 1793, he finally left Enfield as the place of his abode, which, however, he afterwards often visited, and which, throughout life, was associated in his mind with the tenderest recollec-

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tions of those retired and rural scenes in which he passed his days of childhood and his years of earliest youth. The following extracts from his diary relate to this period :—

"Aug. 24, 1793—Black Bartholomew day. Left Mr. Clarke thirteen months after Mr. Ryland's death; after living six years, seven months, in the family. Prayed with the boys, and spoke to them from Matt. vi. 33, 'Seek ye first the kingdom of God,' &c., the morning I took my leave. I was much affected myself, and many of them were in tears."

"Sept. 1, Lord's day. Preached twice at Old Ford, (1 Cor. iv. 7; Gal vi. 14.) 2. Rose at six; committed my soul to God by prayer. I am engaged till Christmas with the church at Old Ford. O Lord, strengthen my hands to war, and my fingers to fight. Now, O my God, strengthen my hands! I am resolved, by the grace of God, to improve the time to the utmost, for the improvement of the people among whom I labour, and the improvement of my own soul. Let the book of God be my first and greatest study. Let me call to mind all the cautions and maxims of prudence, &c., which I received from my old friend, Mr. Ryland, respecting buying books—Let them be few—the best. Beware of bad books. Don't study quiddities. No foolish disputes. No sitting up at night. No deep bosom friend. Keep a corner for yourself. Be not a secret keeper to rich or poor, politely put it off. Take

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care of giving peculiar advice; if bad consequences ensue, all the blame comes on your pate! Began this morning to read the Bible regularly through—took a list of names of members from the church book. O my God, give me wisdom and prudence; give me patience, fortitude, and all I need. Help me to seek first the kingdom of God, to walk with God as Enoch did. (Gen. v. 24.) Make me useful, O Lord, make me useful, in some way or other, in this place. If there be any holiness in thy character, dear Jesus; if there be any virtue in thy blood; if any love in thy heart; make me useful. I devote myself to thy service, O keep me and prosper me, humble me in the dust, and make me thrive in every grace.

"Lord, help me to know the extent of the abilities thou hast given me, by a diligent and laborious exertion of my best powers of mind; but O, keep me humble, keep me humble at thy feet—at thy feet, that happy place where Mary sat. I have had more comfortable retirement this day, for meditation and prayer, than I have had any day, I believe, for seven years past."

"Sept. 15, Lord's day. I feel myself very dead and stupid this morning. O Lord, quicken me according to thy word! Great danger of pride today. Lord, give me what my dear friend Booth wished me lately—liberty, *with humility*." On one part of this day, his text was, Heb. iv. 9, "There remaineth, therefore, a rest for the people of God;" which he discusses in the following edifying manner.

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"From the circumstance of the Israelites falling in the wilderness, through unbelief, the apostle argues the propriety of caution and diligence in believers of the gospel. Let us therefore fear, &c. Blessed is the man who, in this respect, feareth always. In order to a clear understanding of this chapter, we must observe that *rest* is the principal subject. God's resting after the work of creation. Israelites resting after the conquest of Canaan. Sinners resting after conversion from the commission of evil works, and from a dependence upon good works. Christians, through grace, at last, resting from all sin and toil, labour and sorrow. Now, of these rests, let it be noted, that God's rest, after creating work, is the representative of the sinner's rest from his own works, and the rest of Canaan is typical of the rest in glory; where the wicked cease from troubling, and the weary are at rest. 'Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' In prosecuting this subject, let us, first, inquire who are the people of God? Secondly, shew that a comfortable rest remains for them.

"I. Who are the people of God?—Answer, 1. The *elect*. This people have I formed to shew forth my praise; so the people shall dwell alone—whom he foreknew, them he, at last, glorified. But, say you, 'I cannot look into the book of God's decrees, and, therefore, cannot tell, by this description, whether I am one of the people of God or not.'

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—Answer, 2. The people of God are the *redeemed;* bought by the ransom price of Christ's blood. 'But,' say you, 'this, also, is quite unsatisfactory, I cannot tell whether I am in the number of the redeemed, any more than I can tell how great that number is.' —Answer, 3. The people of God are not only elected by the Father, and redeemed by the Son, but are also *sanctified* by the Holy Spirit; for they were predestinated to be conformed to the image of Christ as to their tempers. And, as to good works, God has before ordained that they should walk in them. The Holy Spirit takes of the things of Christ and shews them to the people of God. Do you know yourselves by this description? Have your eyes been opened?—your ears unstopped? Has your heart been changed? Have your feet been led into the way of peace? Can you say, 'Old things are passed away, behold all things are become new'? What is the general course of your life? Is it agreeable to the description given throughout the sacred word of the favourites of Heaven? Whom does our Lord pronounce blessed?—'The poor in spirit—the mourners in Zion—the meek—the hungry and thirsty after righteousness—the merciful—the pure in heart—the peace-makers—the persecuted for righteousness sake.' These, and these alone, are the people of God. But do christians enter into rest immediately upon their conversion? Oh, no. They rather enter into a warfare. The christian life is represented in scripture by those things that

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imply labour and difficulty, toil and pain, and hardship and fatigue. Thus it is compared to a race: 'Let us run with patience the race set before us'—'So run that ye may obtain.' To a fight: 'Whom resist'—'Striving against sin'—'Victory that overcometh the world.' To a wrestling: 'We wrestle not with flesh and blood'—'Strive to enter in.' To a pilgrimage: 'Here we have no continuing city, we seek one to come.' In this world, labour wastes the body, care torments the mind, and sorrow fills the heart. 'We that are in this tabernacle do groan, being burdened.' But Jesus invites the weary and heavy laden to come and find rest in him; and, according to the communication of the Holy Spirit, in proportion as we have been enabled to live and walk by faith, 'we that believe have entered into rest.' But 'there remaineth a rest to the people of God.' We can find no rest here for the soles of our feet.

"II. Permit me to name a few of the properties of this rest. 1. It is complete rest, excluding all pain, and fatigue, and that never can be enjoyed in this world. 2. It is perpetual rest, never to be interrupted. No devil to disturb, no wicked men, no evil heart, no corroding care, no bitter grief. 3. It is such a rest as does not imply a dull, heavy, senseless, sedentary life; but is perfectly consistent with the most lively activity; for, 4. It is a Sabbath rest. So the original, σαββατισμος, implies. Now the Sabbath is a day for holy rest

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and holy work. So, in heaven, there is holy rest and holy work. Your six days' work being done, your Sabbath will commence. Such a Sabbath as you never yet enjoyed upon earth, nor ever will. Your Sabbath here is interrupted; if not interrupted, very short; and you are in the cares of the world again. Methinks I hear some good old disciple say, 'I loathe this world, I would not live alway.' (Job, vii. 16.) 'I long to be gone, earth has no charms for me; I am weary of my groaning; my days have been full of trouble and sorrow; my cross has been very heavy, I hope I have not much further to carry it?' Well, my friend, be comforted; you have not. Be comforted, relief is near; there remaineth a rest. May we have faith and patience to wait all the days of our appointed time, till our change come. We are not gone yet, let us, therefore, aim, while we live in this restless, toilsome world, to improve the subject. 1. Let us expect trouble; this is not our rest—'Arise, this is not your rest.' Every morning we should pray to be prepared for the troubles of the day; for, in our Lord's estimation, 'Sufficient unto the day is the evil thereof.' 2. Let us work hard for God. Our rest remains. 'The night cometh, in which no man can work.' When Colonel Gardiner was checked, by his fond friends, for his excessive labour and diligence, as they esteemed it, he replied, 'I shall rest long enough in my grave.'

"But, I must remember, 'There is no peace,

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saith my God, to the wicked.' I dare not address all in this congregation, and say, 'There remaineth a rest for you in heaven.' My fellow sinner, if thou livest in the commission of known and allowed sin, thou hast no rest now; for the wicked are compared to the sea, which is in perpetual agitation. 'The wicked are like the troubled sea.' And, permit me to remind you, that, if you die in sin, you will have no rest, day nor night, in the world to come, but will be for ever tormented in quenchless flames. No extinction of fire or your feelings. No tears will abate the raging flames, nor cries procure a release. O then, flee from the wrath to come, flee to Christ by prayer this very morning, that you may be saved from the awful terrors of God's justice. But I may exhort you that love the Lord Jesus, and obey him, to lift up your heads, for your redemption draweth nigh.' Frequently survey the heavenly Canaan, the land of rest; your peace shall soon flow like a river. You may, with joy, adopt the beautiful language of the poet, with which I shall conclude:—

'There shall I bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll,
Across my peaceful breast.'"

This sketch certainly supplies no specimen of rhetorical flourish nor declamatory effort, but, as exhibiting an outline, which, when filled up in the delivery, must have been admirably adapted to

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instruct and impress; perhaps, by a youth, but little past his twentieth year, it is seldom equalled. Happy people, whose eyes beheld in their teacher, one, who, even at that early period, discovered so much resemblance to his Divine Master; one, who was destined to be to them, and multitudes around, so great a blessing; and, happier still, that they were not only gifted to discern, but highly to appreciate, the value of services so calculated to improve their christian character, and extend the Redeemer's dominion. But to return to the diary.

"Sept. 16. Blessed be God, I enjoyed yesterday greater pleasure in preaching, because I had greater deliberation. Spoke from Heb. iv. 9, 'Remaineth a rest.' (2 Cor. xiii. 8.) 'We can do nothing against the truth, but for the truth.' Mr. Lloyd, late of Tenterden, preached an excellent sermon on the case of the thief upon the cross, in the evening. —Finished the epistle to the Hebrews in Greek. 'O Lord, let thy word dwell richly in me.' I bless God for the reading of Mr. Lloyd's life, conversion, call to the ministry, &c., and, I think, a kind Providence has put into my hands, 'Beart's True Medium,' and 'Dr. Erskine's Dissertations.' I remember Mr. Ryland used to say, Hervey was led all through life by books; or, at least, remarkably in his conversion, and in the establishing of his judgment. Let me then mark what books a good Providence puts into my hands, and adore God so far as I shall see marks of his wisdom and goodness in that matter.

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"It has been upon my mind more than once since my deliverance from the school, to set apart a day for solemn self-examination, abasement before God, and devoting myself anew to his service and glory.—17th. Read three first chapters of Hosea, in Hebrew, and a good deal of Mr. Burroughes' savoury and entertaining Exposition. 18th. Begun the Acts of the Apostles, in Greek. Lord, direct and bless my studies! I know not of myself how I should proceed.

"Sept. 19. This day, four years ago, I devoted myself, in the fear of God, I trust, to the work of the ministry. Blessed be God it has been a pretty good day for my soul to-day. Read in Greek two or three chapters of Acts; read, in my course, Leviticus. Heard Mr. Martin, at monthly meeting. First time I ever saw Dr. Stennett, or his son, or his meeting, or dined with the ministers. I am now reading 'Dr. Erskine's Dissertation on the Sinai Covenant.' O eternal God, I pray thee, direct and bless me in this place! The members of the church seem happy in my ministry; and so do the members of other churches in this neighbourhood; but, is the Lord Jesus at work? Satan don't seem to work much—is he dead? Lord, animate me, give me some work to do. I hunger and thirst after the manifestation of thy grace in this neighbourhood, O teach me how to preach, direct me to suitable subjects.

"Sept. 21. Happy morning! perused Mr. Ry-

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land, jun., on 'The Law not against the Promises,' excellent sermon. Preparation for to-morrow, 'Lord help me; I thirst for usefulness.' Tender sense of the discriminating love of Christ this morning in private! Dear Lord Jesus, let me burn and shine, not to my own glory, but to thy praise. I feel, O that I felt more, how unworthy I am, a sinful, polluted creature, to bear the vessels of the Lord. Oh for an increase of gifts and grace. I have observed in my soul, of late, since I came to Bromley, some diabolical injections of an atheistical tendency, leading me to doubt whether there was a God, or providence; and to doubt the authenticity of the scriptures. Lord, what is man! I desire to be thankful for a comfortable day, spent in retirement, meditation, prayer, reading, &c. I am come to the close of a week that has been filled up with mercy. Oh for a heart of gratitude.

"Sept. 26. Spent some agreeable time this afternoon with my good old friend, Mr. Booth. Seven or eight years ago, as he sat one evening at home, his mind was impressed with this thought—he had spent many a day in reading human authors, but never had spent one, never one whole day, in reading his Bible. He felt himself convicted and ashamed, and resolved, if life and health were continued, that he would read nothing till he had read his Bible. He applied himself accordingly, and, in about three weeks, perused all the Old and New Testament, with the Apocrypha. Never before, he

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says, imagined there was so much reading in the Bible. He advised me this afternoon to read a series of chapters connectedly, on a particular subject; for example, from the 19th of Exodus to the end of Deuteronomy, on the Sinai covenant. Epistle to the Romans, to chap. xii., on justification. Hebrews, on Christ's priesthood. Mr. B. told me he only consulted now and then his Hebrew Bible, and was but a smatterer, but he read a chapter in the Greek Testament every morning, the first thing. Has read through the Greek Testament thirty times.

"Monday, Nov. 11. The church here is happy in my ministry. The congregation increasing. My acquaintance, and my labours, and, I hope, my usefulness, enlarging. What shall I render to thee, O my God, for all thy benefits! I thank God, I was happy yesterday afternoon, in preaching on the beauty of Christ. The transcribing of Mr. Booth's charge at the ordination of Mr. Hopkins, of Eagle-street, has been of use to me. O what base motives, what unworthy ends, what a polluted heart; I fear, sometimes, that I am not after all a child of God, and much less called to the ministry. O Lord, shew me thy will, I would love thee, I will, I will, in thy strength, devote myself to thee. In the most solemn manner do I now devote myself to thee, thou Eternal God; my time, my strength, all I have, and all I am. Lovely Jesus, take me, make use of me. Honour me by making me an instrument of honouring thee in thy church. Help me constantly

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to keep in view the grand end of my existence, to glorify God, and to enjoy him for ever. May I be enabled to follow the example of my dear Lord and Saviour. May I be furnished with gifts and filled with grace. May I feel, in my public work, a strong and tender affection for the souls of men! Lord, let not sin have dominion over me. Help me to overcome the tempter. Let not the world frighten or allure me. Give me all the wisdom I need. Preserve me through life, in death, and let me rejoice in thee to eternity. Amen."

Just as his probationary services came to a close, the church at Old Ford resolved unanimously, to request his acceptance of an invitation to become their pastor. For this purpose they addressed a letter to him, dated Dec. 29, 1793, which begins thus :—

"The church of Christ, at Bow, in the county of Middlesex, to the Rev. William Newman.

"Dear Sir,—We, whose names are hereunto subscribed, being members of the church usually assembling to worship God in the meeting-house of Old Ford, having, at our request, been favoured with your ministerial labours for almost six months past, and, having attended on them with pleasure, and we trust, with real advantage, after much deliberation, united, repeated, and ardent prayer to the Great Disposer of all events for direction, &c."—Having expressed their cordial desire that he would become their pastor, and the extent of their ability, as to pecuniary supply, they say, in conclusion—"That you may find the Great Head and Lord of the christian church to

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be ever with you in the course of your ministry, and that you may always experience the united affections and kind assistance of a pious and harmonious people, is the ardent wish and prayer of your affectionate and christian friends. Signed, &c." Then follow the signatures of six brethren and sixteen sisters. Indeed, it is most obvious, that among the inducements to take the pastoral superintendence of this church, at that period of their history, numbers and wealth could have had no influence. The invitation, however, was sincerely given, and it was seriously treated. At the end of three weeks he returned the following answer:—

"To the church of Christ, meeting in Old Ford, Middlesex.

"My Dear Friends,—I have received your letter, and have laid it before my heavenly Friend —the wonderful Counsellor. I have thought upon it myself, and have consulted some of my friends in town and country. But, impressed as I am with the weight of the office you invite me to, and the necessity of mature deliberation upon it, I cannot, in this letter, give you a final answer. However, I ought to acknowledge, that the general acceptance I have met with in this neighbourhood is a source of obligation, and a matter of thankfulness, both to God and you also. Your expressions of attachment and affection, are, I doubt not, sincere; you will prove them so—I feel union of heart with you; but when I review your invitation to take on me the pastoral care, and, as occasion may

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require, 'to reprove, rebuke, and exhort, with all long-suffering and doctrine,' &c.; I am ready to cry out, 'Who is sufficient for these things.' Yet, to the honour of my Lord and Saviour, I would say, young and inexperienced as I am, comparatively, I can do all these things through Christ strengthening me. I give the more attention to your invitation, because I know it is, as you express it, 'after much deliberation, with united, repeated, and ardent prayer to the Great Disposer of all events for direction.'

"I beg to have still an interest in your prayers, as, I assure you, you have in mine. I feel myself interested in your spiritual welfare, and can truly say, as the apostle, 'Now I live, if ye stand fast in the Lord.' (1 Thes. iii. 8.) My circumstances and your circumstances oblige me to require more time for deliberation, consultation, and prayer, before I send you a final answer. Till then, believe me to be, with sincere affection and respect, your willing servant in the gospel of Jesus Christ,

"Bromley, Jan. 18, 1794. W. NEWMAN."

His solicitude to ascertain the Divine will was unfeigned; and his inquiries, both among his friends and at the throne of grace, were renewed and importunate. He seems to have felt some difficulty arising from the place of worship in which the church at Old Ford then assembled: undesirably situated, far from attractive, and held on a precarious

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tenure; while the erection of another must have been an object of distant prospect, and formidable enterprise. During this period of indecision, however, he appears to have been greatly assisted in ministering the word, and to have realized much high and holy enjoyment. Thus he writes:—

"Monday, Jan. 27.—Yesterday was a remarkable lively, happy day for my soul. Blessed be God! liberty in preaching, John, xviii. 36; Psalm cxxv. My conscience, however, has read me, for several weeks past, a very reproving lecture for not attending more to the attainment of a gift in prayer, in which I feel my deficiency. In the strength of God, I resolve most solemnly this morning, that I will spend some time, every day, for that important purpose. I see that my own happiness and usefulness are concerned. The honour of God is concerned. The honour of the dissenting interest is concerned. People of the establishment form just objections against extempore prayer, if it be not well managed."

In this devout resolution there is every reason to conclude that he conscientiously persevered; for, in copiousness and solemnity, in the exercise of public prayer, there were few that he did not excel. On Monday, March 24, he visited Mr. Booth, who, in conversation, remarked to him, "That in morals, integrity is first; benevolence second; prudence third." The next day he went, perhaps for the first time, to the meeting of ministers, at the Jamaica Coffee-house.

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"Mr. Booth, my kind friend," he says, "introduced my case to the ministers present,—Mr. Button, Mr. Thos. Thomas, Mr. Smith, Mr. Stennett, Mr. Timothy Thomas, Mr. Upton. They seemed to agree in this, that, if other circumstances were suitable, the circumstance of the place of worship was not very considerable. I must cast myself upon Providence. Lord, I thank thee for friends. Direct me thyself." That which he requested was bestowed, and, April 6, he gave his final answer to the expectant church.

"To the church, meeting in Old Ford, Middlesex.

"My dear Friends,—Your invitation to the pastoral office, dated Dec. 29, 1793, I now accept, after serious deliberation, consultation with my friends, and prayer to God for his direction and blessing. I am, very affectionately, your willing servant in the gospel of Jesus Christ.

"Bow, April 6, 1794. "W. NEWMAN."

The ordination of a dissenting minister, especially to the pastor, is an event of deep, solemn, and interminable interest. On that day, he recognises engagements into which he has deliberately and voluntarily entered, the approved performance of which will demand much more than ordinary abstraction and devotedness, and the consequences of which must necessarily have an inseparable connexion with the unutterable impressiveness of that hour, in which it will be said, "Give an account of

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thy stewardship, for thou shalt be no longer steward," and which must, therefore, stretch forth into all the awful sublimities of eternity itself. "Who, indeed, is sufficient for these things?" Is it not greatly to be apprehended that the history of the church will supply instances, in which the evidence of inconsiderateness cannot be resisted, and where its injurious influence has become painfully obvious. Those distinguished examples, therefore, which adorn the records of exalted piety, in which may be seen with what devout caution the christian ministry has been approached and its stated duties undertaken, are the more entitled to invite our reference and secure our attention. To add, on the present occasion, to this list, is exceedingly gratifying.

"Friday morning, May 9.—Oh, how difficult do I find it to draw nigh to God; yet how amazingly important is it for a minister to maintain habitual devotion, that he may be ready for every good word and work! How little a thing, as Dr. Owen observes, will unfit a minister for the comfortable discharge of his office! How should he labour and watch to be ever spiritually-minded; to be above the world; to live exemplary,—exemplary not only to the profane, but to christians. Blessed be God, this morning I have been comfortable in my retirement,—my heart lively. Read over the book of Proverbs with great pleasure and profit. To-morrow is my birth-day; Lord, fill me with gratitude! How kind the hand that has led me hitherto,—that

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has led me up to manhood! After solemn prayer and deliberation, I have now resolved that, by divine grace, I will be more diligent, that I may live to God; and I will keep a diary more exactly than I have ever yet done." This was literally regarded to the very last day of his life. "It is time now for me to put away childish things. O Lord, help!—help, Lord!—vain is the help of man."

"Birth-day, May 10, 1794; aged twenty-one.—Rose this morning at six. My mind calm and serene. Read over 103rd Psalm. Read over the memoirs of Mr. Doolittle's life, prefixed to his folio on the Catechism, and particularly his remarkable covenant with God. Blessed God, help me this day to reflect and be grateful.

"Devotional exercise.—O thou God of grace and mercy, impress my heart with a sense of thy majesty and goodness. Thou art infinitely glorious and infinitely kind; I am a poor sinner, polluted from my birth, and ever since defiled by sin. I have polluted myself and exposed myself to righteous and everlasting punishment. I am a sinful sinner, O Lord! thy goodness and mercy are the strong pillars of my faith. Help me to draw near, O blessed Spirit, in the name, the dear name, of Jesus the Son of God's love. Help me to confess my sinfulness, vileness. O how loathsome must my pollution be in the sight of thy holiness, O God! O my impurity of thought, of desire, of imagination, of taste! O how many sinful thoughts! I

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may as soon count the stars of the sky, or the blades of grass on the earth, or the sands on the sea shore, or the hairs of my head! How dreadfully aggravated are my sins! Committed against God, against the gospel, against the means of grace, against kind providences, which, were it not for my depravity, my wicked depravity, would have been more useful to me. O Lord, I do now judge myself—I condemn myself; let me not be condemned with the world! I loathe myself; I am ashamed to lift up my eyes to the place where thy honour dwells; but, O Lord, thou art merciful and gracious, and thy name is love. Look upon me, O Lord, in pity. O pity a poor, helpless, weak, polluted creature,—a worm, and no man; less than nothing in thy sight, and vanity.

"How many and great have been thy mercies, O Lord, to unworthy me, from the first moment I drew my breath to this moment. Blessed be the kind hand that preserved me in infancy, in childhood: blessed be the kind hand of God!

'Through all the slippery paths of youth,
With heedless steps I ran,
Thine hand unseen convey'd me safe,
And led me up to man.'

"Blessed be God, my heart would overflow with gratitude that I am endued with a rational, immortal soul; that my powers and faculties have never been obstructed by frenzies, lunacy, &c.; that I have all my senses; that I was neither born,

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nor, by accident, made blind, or deaf, or dumb, in whole or in part; that I have a complete body, and that I am not lame nor crooked; that there is no defect, no dislocation. Thanks to that God that hath preserved me! Blessed be God, that curiously fashioned me, preserved, and nourished me in the womb; that, at the time appointed, I was brought forth—this day twenty-one years ago—the living child of a living mother, whom may God long preserve; that, ever since my birth, I have been comfortably provided for, with bread to eat, and raiment to put on; that I have enjoyed, without my pains and care, not only the necessaries, but the conveniences and comforts, of life; that I have had a very great measure of health, the sweetness and cream of all temporal mercies; I do not remember indisposition more than two or three times since I was born. Blessed be God that hath protected me in dangers! millions of dangers unknown, unseen. If the angels have been my guardians, may they be rewarded, and God, the God of angels, have all the glory!

"Blessed be God for my parents; my father, my mother converted, my dear mother: O how spiritually-minded! How strong in faith, though weak, extremely weak, in body. Lord bless her with the choicest of thy favours! And graciously, O Lord, look on my dear father; I thank thee for what thou hast already done in him. Blessed be God, my dear parents have been enabled to give me an education. Lord, how distinguished have I been in

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this view! How hast thou blessed me in education, at Mr. Hayley's, at Mr. Liley's, at Mr. Cotton's, and, then, in placing me at Mr. Ryland's. Blessed be God that I ever heard the gospel; that my dear mother took me in her hand to hear Mr. Whitefoot, at Enfield. Thanks be to God that I have been enabled, hitherto, so to demean myself as to gain a share in the love and prayers of God's people. Blessed be God for a considerable number of kind friends. Adored be the kind Providence that has given me, I trust, an earnest of greater blessings. Surely, I have seen something of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and weight of invisible things. Blessed be God for all the mercies, temporal and spiritual, which I enjoyed in the family of the late Mr. Ryland; for six years and seven months' opportunities of improvement in learning and religion,—the example, the advice, the library, the parlour, of the good old man—good, I hope, he was, in the main, notwithstanding all his blemishes. Blessed be God that I was convinced of the propriety of my being baptized, on a profession of my faith, which happy event took place Jan. 1, 1792. Blessed be God that kindly provided for me a valuable friend, at Waltham Abbey, when Mr. Ryland died. Thanks be to my great and good Benefactor, that I was permitted to join the church there, that my gifts for the ministry being tried, I was called out by that

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church to preach; that I have been acceptable; that I have been invited to different congregations; that, by concurring events of a kind Providence, I have been brought to Bow. Blessed be God for the comforts I enjoyed six months in the family of Mr. ——, in Bromley; and blessed be God for the comforts, the great comforts, I enjoy in the family where I now live. Lord bless the family collectively and individually.

'O! to grace how great a debtor,
Daily I'm constrain'd to be;
Let that grace now like a fetter,
Bind my wand'ring heart to thee.'

"Lord, forgive! O forgive all the follies and sins of my past life! Forgive, if I have run before I am sent; O Lord, forgive! Write gratitude on my heart this day. O that I were more thankful on my own account, and that my dear father and mother are alive, in health. Lord, help me that I may help them. I do humbly and earnestly pray, blessed God, that I may feel this day a lively sense of benefits received; a lively sense of the goodness of the benefactor; an ardent desire to make all possible return! O what shall I render unto the Lord this day for all his benefits received?

'Here, Lord, I give myself to thee,
O help me so to do.'

"I do solemnly at this moment, O Lord, give up myself to thee, and take thee to be my covenant

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God, my chief good, my only happiness, my highest end. I do solemnly take Jesus Christ to be my 'teacher, governor, atonement, intercessor, example, guardian, strength, and forerunner.' I do solemnly desire to live perpetually under the influences of the blessed Spirit of God. I do at this time solemnly declare, that I will, God helping me, oppose sin in myself and others; that I will set my face, my heart, my hand, my tongue, and my pen, against the kingdom of Satan; and that I will, to the utmost of the ability which I have, promote the kingdom of my dear Lord and Saviour. O may the Spirit of God help me! I do solemnly, and in the presence of God, resolve, that I will make the scripture and the scripture only my rule; that I will exert myself to the utmost in finding out the true meaning and extent of it, and in communicating that to others whenever I have opportunity. O Lord forgive my proneness to depend upon an arm of flesh! Let me trust in thee alone; let me derive direction, support, and comfort from thee; let me make up my happiness in thee. And now, Lord, I am in the prospect of being publicly set apart to the pastoral office in this place: next Thursday is to be the solemn day. Let me prepare to meet my God and his church on that day. The preparation of the heart of man is from thee. Lord, it should be now a season of serious, severe self-scrutiny for me! O search me, and try me, and see if there be any wicked way in me, and lead me in the way everlast-

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ing. Let me retire now into the inmost recesses of my heart, and, as in the presence of God, the searcher of hearts, let me engage in a serious self-examination before ordination.

" Serious self-examination, before ordination, according to Mr. Henry's plan.

" 1. *What am I?* Have I ever seen myself lost and ruined without Jesus Christ? I answer, in the sight of God, yes. Have I ever been deeply humbled for sin? hath sin been bitter to my soul? Yes; but not so bitter as it should have been.—Have I taken Christ to be my Saviour? Yes.—Is he precious to me above all things in the world? Yes; I would, at least, esteem him so, and act as if he were.—Is there no beloved lust which I would have spared? There is none, blessed be God!—Are my resolutions sincere, and my endeavours serious against sin in myself and others? Yes; but O my defects! I could weep, in tears of blood, for my neglect of personal religion. I have been publicly religious; I have maintained official piety; but oh! in private! Lord forgive! I trust I am sincere.—Have I a real love to holiness; do I press after it, and earnestly desire to be more holy, using holy ordinances for this end? Do I love the word of God, and the people of God, because they are holy? Do I long to be made perfect in holiness in the other world? Yes. To these weighty questions, my poor soul, though compassed about with manifold weaknesses and corrup-

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tions, doth return a comfortable answer. Blessed be God.

"2. *What have I done?* I should not come loaded with old guilt to put on a new character, especially such a character as this. Aaron and his sons must offer a sin-offering to make atonement before they be consecrated. (Lev. viii. 3, 4.) 'For he that comes near to God under guilt of sin unrepented of, comes at his peril, and the nearer the more dangerous.' O, my soul, what have I done? I cannot but say I have sinned. (Job, xxxiii. 27.) Let me reflect and bewail,—1. How much precious time I have lost.—2. How many precious opportunities, which are the cream of time, golden seasons, in Mr. Ryland's family, in my retirement since! O what guilty neglect!—3. How often have I broken my resolutions, fallen into sins repeatedly resolved against, repeatedly committed, repeatedly repented of; returning to folly after God hath spoken peace to me, and I have spoken promises to God. How have I slipt into vanity, folly, sensuality, froth, pride, passion, worldliness.—4. How unprofitable have I been in my conversation, how averse to spiritual conversation, how flat and dead. How few have been the better for me! How many the worse for me! How little good have I done! How little light have I cast in the sphere wherein God hath placed me! How little I have been concerned for the salvation of others! How little useful to

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them! How often have I gone down the stream of folly with them, when my seriousness might have stemmed the tide.—5. How, in the general, have I been forgetful of God, his word, my duty, the great concerns of my own soul! death and judgment, heaven and hell! Particular miscarriages are known to my own heart. 'Cleanse thou me, O God, from secret sins!' 'Have mercy upon me, O God, according to thy loving kindness, and according to the multitude of thy tender mercies blot all my transgressions, for the sake of the Lord my righteousness.'

"3. I am going to take on me the pastoral care of a church of Christ. O to be faithful to my master! From *what principles* do I act in this very important undertaking? It is a very material inquiry in every action, to ask whence it comes, especially in so great a turn of life as this. I am fully persuaded that the office of the ministry is no human invention, but a divine institution. No man ought to thrust himself into the work. I bless God I am pretty well satisfied that I am called of God to the work of the ministry. If I be in any measure qualified for any service, it is for this. I have found, for a number of years, my inclination strongly bent towards this work. I have been encouraged by ministers and others, who are not enthusiasts. I have had an earnest invitation to stated work in a particular place, from persons who have repeatedly professed that my labours have been a blessing to

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them at different times. I hope I can say I herein aim at the glory of God. Surely, the desire of my soul is, that, 'whether I live, I may live to the Lord, or whether I die, I may die to the Lord; that living and dying I may be the Lord's.' Surely, I do love precious souls! O that I had more pure benevolence! 'I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ, than to gain mountains of silver and gold to myself.' The eternal salvation of one soul is of greater importance, surely, than the temporal salvation of all Europe, though it were for ten thousand ages.

"4. *What are the ends I aim at?* Are they bye ends? 'A bye and base end will certainly spoil the acceptableness of the best action that can be performed.' What is the mark I aim at? 'Let conscience be faithful herein, and let the Searcher of Hearts make me known to myself.' I think I can confidently say, I do not take up the ministry as a trade to live by. If I gain souls, though I should lose all my worldly comforts by it, I shall reckon myself to have made a good bargain. My design is not to get myself a name; that's a poor business. I prefer the word of my Master far before the good word even of my fellow-servants. Lord, I am sincere,—I am not perfect. I have no design in entering more fully into ministerial work to maintain a party. I hate dividing principles and practices. Whatever others are, I am for peace

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and healing; and if my blood would be sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences that are among true christians. Peace is such a precious jewel, that I would give anything for it but truth. My ends, then, are according to my principles; and I humbly appeal to God, concerning the integrity of my heart in them. The glory of God is my highest ultimate end. I would be a faithful friend of the Bridegroom. If I can but bring people to know, and love, and honour Christ better, I have what I design. In order to the glory of God, I do sincerely aim at the good of precious souls. I would not be a barren tree in a vineyard, cumbering the ground; but, by God's help, I would do some good in the world. Though the reward be not according to the success, but according to the faithfulness, if I could foresee that my ministry would be wholly unprofitable, and that I should be no instrument of good to souls, though, in other respects, I might get enough by it, I would rather beg my bread from door to door than undertake this great work.

"5. *What do I want?*—O Lord God, thou art an inexhaustible fulness of grace and mercy! I am needy; I am now in great need. I never was in my life in such a needy condition. I am going to enter on a great work; Lord, it is indeed a time of need! Lord, I desire,—first, that thou wouldst fix and confirm me in my choice. I have deliberately

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devoted myself to thy work. O keep it always in the imagination of the thoughts of my heart, and establish my way before thee: secondly, Lord, I desire that thou wouldst be with me in an especial manner next Thursday, the day of my dedication. O fill my heart with love, and zeal, and joy! Let me be enabled, with the pleasure that attends sincerity, to declare my confession of faith before thee, the ministers, and people. O take away the fear of man! Give me, Lord, that day, a token for good! May God himself be with me, and all the people, of a truth! 'O give me a comforting earnest of the success of my ministry, a signal owning of me in my entrance upon it.' Let it be solemn as the day of death, joyful as my nuptial day.

"May 14. Bestow, O Lord, in mercy upon me, gifts of knowledge and utterance, boldness and discretion. Let me be full of faith, and love, and zeal. Let me have patience to do, to suffer, and to wait the will of God. Let me always enjoy sincerity, 'that I may be really as good as I seem to be; that inward impressions may always be answerable to outward expressions in all my ministrations; that my eye may be single, my heart upright, and my ends fixed; that I may not cast the least glance at any low, bye, base end.' And, Lord, clothe me with humility. Let me always see that I have nothing, except my sins, but what I have received; that I may never please myself with the praises of men, but hand up all the praise to God; that the least

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working of pride and conceitedness may be checked in me; and, Lord, open a door of opportunity to me; make my way plain, that my call to the work may be clear and satisfying. O bless and succeed my endeavours for the good of souls.

"6. *What shall I resolve to do?*—What shall I do, that I may walk worthy of the vocation wherewith I am called? 1. I purpose and resolve, by the grace of God, that I will have no more to do with the unfruitful works of darkness, seeing it will not only be my duty as a christian, but my office as a minister, to reprove them rather. 2. I purpose and resolve, that, by the grace of God, I will abound, more than ever, in all manner of gospel obedience; that I will strive to be more humble, serious, watchful, self-denying, and live more above the world and the things of it; that I will pray, and read, and discourse with more care, endeavouring to adorn the doctrine of God my Saviour in all things. 3. In particular, I resolve, by the grace of God, 'never to let go any truth, whatever it cost me, ever owning the scripture as the only rule of faith and practice.' I now, before God, solemnly resolve, hoping for his promised assistance, that I will wholly give up myself to the work, and employ all my talents in the service of God and souls, with seriousness and sedulity; that I will not only preach, but, to the utmost of my power, defend the truths of God. I seriously resolve, that I will endeavour to maintain peace and unity in the church

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of God; that I will patiently bear, and thankfully accept, the admonitions of my brethren; that, if ever God shall call me to the charge of a family, I will walk before my house in a perfect way with an upright heart; that I will endeavour to be an example to the flock over which God shall set me, going before them in the way to heaven; that I will improve all the interest I have, and all the authority I may have, for the honour of God, the good of souls, and the edifying the mystical body of Christ. 'Whatever opposition I may meet with in my work, by the grace of God, I will not be terrified with it, nor frighted by the winds and clouds from sowing and reaping, but, in the strength of my God, go on in the midst of discouragements, and, if God shall call me, sufferings. I will, by the grace of God, suffer cheerfully and courageously for the truths and ways of Christ; choosing rather, with Moses, to suffer afflictions with the people of God, than to enjoy the pleasures of sin, which are but for a season; and I will esteem, not only the crown of Christ, but the reproach of Christ, greater riches than the treasures of Egypt, having respect to the recompense of reward. This is the substance of what I promise, in the strength of Christ, and, having sworn by his strength, I will perform it. The Lord keep it always in the imagination of the thoughts of my heart, and establish my way before him. Amen.' Finished, Wednesday morning, May 14, 1794. I have much reason, I am sure, to be

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thankful for the assistance I have received from Mr. Henry. Help, Lord, or I shall faint!"

Thus copiously did this eminently pious and devoted young minister of Jesus Christ prepare for the day of his public ordination; and his distinguished and honourable course throughout abundantly testified that this prefatory service was never either forgotten or neglected. Often did he review those sacred obligations which he had so solemnly acknowledged; and, perhaps, very few ever so uniformly exhibited the pervading influence, the practical authority, or the elevated principles, which they comprehend.

Thursday, May 15, 1794, he was publicly ordained as the pastor of the church at Old Ford. The Rev. James Upton offered the first prayer; the Rev. Timothy Thomas delivered the introductory discourse; the Rev. William Button presented the ordination prayer, without imposition of hands; the Rev. John Davis, his worthy pastor, gave the charge from Ezra, viii. 18; the Rev. Abraham Booth addressed the church from Eph. v. 1: "Be ye imitators of God, in goodness, rectitude, peace, order;" the Rev. Mr. Fleming concluded in prayer. But, alas! "the fathers, where are they; and the prophets, do they live for ever?" These esteemed ministers have all resigned their commission into those sacred hands from which it was received.

At the ordination of a dissenting minister, a confession of faith is invariably expected, and is gene-

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rally heard with as much attention and interest as any part of the service; and it is exceedingly desirable that the epitome should be explicit and comprehensive. The following is the confession delivered on the occasion in question, and, in which, these qualities are very conspicuous:—

"I rejoice in the opportunity of making thus publicly, before God and this assembly, a plain declaration of the leading truths which I cordially believe. No man has a right to demand of me a confession of faith; nor have I any right to impose my creed on the consciences of others. I have a creed which, I trust, I can properly call my own; and as Providence now calls upon me 'to shew my opinion,' I would do it as briefly and as explicitly as I possibly can; with that modesty which becomes my youth, and with that confidence which is agreeable to the convictions of my mind, and not inconsistent with a due respect to any present who, in opinion, may differ from me. In the first place, I believe that there is a God—that there is but one God—that there can be but one God—and need be but one God. I believe that the scriptures of the Old and New Testament are of Divine authority, and form a complete rule of faith and practice. I believe that in the unity of the divine essence there are three divine persons,—the Father, the Son, and the Holy Spirit. I believe that the Son is to be honoured with divine honours, even as the Father; that the Holy Spirit is distinct from, yet equal to,

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and one with, the divine Father and the divine Son. I believe that God created the world, and that he now upholds it with the word of his power. I believe that God has foreordained whatsoever comes to pass, yet that all intelligent beings are free in their actions. I believe that before the foundation of the world the divine plan of man's salvation was settled; the council of peace issued in a covenant of grace; God chose a portion of mankind to everlasting life, though he foresaw the apostacy of the whole race, and determined in council, by covenant, to save that portion through the mediation of his dear Son. I believe that Adam, our first father, was created in the image of God; that he was the representative, as well as the root, of all mankind; that he, in honour and happiness, continued not, but fell, involving himself and all his posterity in guilt,—exposing himself and all his posterity to misery. I believe that, in consequence of the fall, the whole human race, proceeding from Adam, in a way of ordinary generation, is in a state of wicked, yet pitiable depravity, exposed to everlasting punishment, not able to redeem themselves; nor can any man 'redeem his brother.' I believe that Jesus, the Son of God, full of divine compassion, in the fulness of time became incarnate, appeared in our world as a man; obeyed the precepts, suffered the penalty, of the divine law, to deliver all those who were given him by his Father from the wrath to come, and to obtain for them an abundant entrance into

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final happiness, and that these glorious ends are accomplished by his becoming their surety; by his mediatorial righteousness being imputed to them. I believe that he died on a cross; that, on the third day, he rose again from the dead; that, a few weeks after his resurrection, he ascended up to heaven; that supreme and universal authority was committed to him, and is constantly exercised by him; that he ever lives to intercede, also, in behalf of those for whom he bled and died. I believe in the necessity, reality, and efficacy, of the influences of the Holy Spirit; that the elect and redeemed are, by those influences, enabled to exercise repentance towards God, and faith towards our Lord Jesus Christ; that they are effectually called and adopted into the family of God. I believe that the Lord Jesus Christ, while on earth, as head of the church, instituted two positive ordinances, to be regularly and constantly administered in his church,—these are, baptism and the Lord's supper. I believe that baptism is immersion in water, in the name of the Father, the Son, and the Holy Spirit; beautifully figurative of the death and resurrection of Christ, and of the christian's death unto sin and life unto righteousness, to be administered to all who desire it, on a credible profession of repentance and faith. I believe that baptized believers only are warranted, by scripture, to partake of the Lord's supper, which is, to eat bread and drink wine, in a decent and devotional manner, as a memorial of the everlasting

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love of the dying Redeemer. I believe that true christians ought to form themselves into distinct societies or churches, that their own spiritual improvement may be promoted, and that others may be brought to the knowledge of the truth; that so the interest of Christ, in every place, where kind Providence opens a door, may be well established and continually enlarged. I believe that every true christian ought to unite with a church of Christ, constituted agreeable to his own views of scripture rules, in that case made and provided, if it please the God of providence to give him opportunity. I believe that a gospel church is a voluntary society of christians, statedly meeting in any convenient place of worship, to maintain the doctrines of the gospel, to celebrate its ordinances, and to exercise its discipline. I believe that every gospel church is strictly and properly independent—that is, hath a right to enjoy its own sentiments, to elect its own officers, to admit its own members, and exclude them if it appears necessary; and, in short, to conduct its own worship and discipline, in every part, without suffering any man, or any society of men on earth, to interrupt or control, or in the least to interfere. I believe that civil government is an ordinance of God for good, and that civil magistrates are to be obeyed, for conscience' sake, in civil matters; but I believe that nonconformity is my duty, my happiness, my glory; for Christ is the sole Head of the church. I believe, sir, that I ought to

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render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's. Further; I believe that the gospel is to be preached, and that the ordinances of the gospel are to be administered, till the second coming of our Lord Jesus Christ. I believe that the work of grace begun in the heart of 'God's elect' by regeneration, is carried on, in sanctification, till it is complete in the heavenly glory; therefore, I believe that they will undoubtedly persevere in truth and holiness, in faith and good works, to the end of their lives. I believe that man consists of two parts,—matter and spirit, or body and soul; that death separates the soul from the body; that, on the resurrection morn, they will be united again. I believe that Jesus Christ will, hereafter, appear in glorious majesty; the Judge of the world; that all nations will be gathered before him, and every eye shall see him; that his lips will decide their fate; that the sentence will be according to their works; at the close of that awful scene, the wicked will go away, righteously condemned, into never-ending punishment; but the righteous, righteously justified, into never-ending life and joy!

These, sir, are brief hints of the leading articles of my faith, which I humbly conceive to be scriptural: you do not expect me to prove them so. What I believe to be true for myself, sir, I believe to be true for others; therefore, whatever I believe, in religious matters, I shall think myself bound diligently to propagate in proportion to its relative im-

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portance. I believe that my mind ought to be ever open to conviction, ever open to improvement, 'proving all things, that I may hold fast only that which is good.' I love all mankind; and I endeavour to live, sir, in the exercise of that moderation and candour which I acknowledge to be due to all who differ from me. I sincerely desire to be led into all truth, and to be kept from every error; and that I may always have integrity and courage enough to follow my own convictions. With these views, sir, I can, from my heart, cheerfully say, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Amen."

This good confession, made in the presence of many witnesses, he was assisted to maintain and adorn, with exemplary candour and consistency, throughout his christian and ministerial course.

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CHAPTER III.

HIS PLAN OF STUDY—THE DEATH OF HIS PASTOR—THE FUNERAL ORATION—HIS SPRING SERMON—HIS MARRIAGE—HE COMMENCES A SCHOOL—HIS DIARY.

The day after his ordination, the filial affection of Mr. Newman induced him to seek a residence for his parents near the place of his own settlement. He says, "Friday, 16th, walked about a good deal with dear mother to get her a house; engaged one of brother Clarke's, opposite the meeting; but my mother was hindered from coming to occupy it by some unexpected providence; lives still at Enfield. The Lord does all things well." His diary for the next day contains the following reflection:—"How great the charge I have taken upon me this week! O my soul, gird up thy loins. Hope thou in God. What honour has been conferred upon me! What shall I render?"

Having now, without reserve, surrendered himself to the claims of the Redeemer's kingdom, his time and talents were conscientiously devoted to its furtherance. For many years he preached regularly three times on the Lord's day, and two or three times on the evenings of every week, besides constantly attending upon meetings for devotion

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and christian benevolence, and very often engaging in extra services from home; nor did he labour in vain, or spend his strength for nought; the Lord was conspicuously with him, and numbers were added to the church. Neither his zeal, however, nor his success, was permitted to exempt him from an imputation in which the most distinguished of his brethren have often been implicated, that, in the exercise of his ministry, the duty of the christian was more largely insisted upon than his privilege. And how devoutly is it to be desired, that every servant of Jesus Christ, even though the insinuation should be, as in all probability it was in this instance, without any just occasion, levy a contribution upon it, not less in amount than the following:—"I have been deficient in my ministry in one particular; ah! in how many!—but one has been noticed. I have insisted too much upon duty, and not enough upon privilege. Let me be careful to encourage as well as to warn. O, who is sufficient for these things?"

Unless there be more than ordinary skill and effort to redeem time, numerous public avocations will inevitably intrench upon those hours which, to the minister, are indispensable for application to study, and the exercise of retired devotion. His plan of study, at this time, is thus arranged:—"Deistical controversy—Jewish antiquities—ecclesiastical history—doctrines of the Bible at large—examine the five points—institutions of the New

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Testament—discipline—church of England controversy." As to devotion, at the same period: "At noon, in prayer for my flock. Lord! I would be wiser, that I may teach them,—holier, that I may be a better pattern to them,—happier, that I may be a greater comfort to them." As embracing both: "O how did I pray, while in Mr. Ryland's family, for the retirement I am now indulged with! 'Bless the Lord, O my soul!'" Nor did he neglect visiting and corresponding with his beloved parents, as the following letter, dated October, in this year, will satisfactorily attest:—

"My dear mother,—Your affectionate letter gave me much comfort. I rejoice in your happiness. But you say your joy is not full—so neither is mine. Well, 'In thy presence is fulness of joy.' Let us never forget, 'The hope of the righteous shall be gladness.' I am glad you so often mention that text in your letters. That sermon of Mr. Fuller's made a deep impression on my soul, as it did on yours. I am glad to find father and friends are pretty well, and shall be happy to meet you, if the Lord permit, Tuesday morning, November 4; and if you will invite your neighbours, as usual, I will speak a few words to them in the evening. Goodness and mercy have followed me ever since I saw you; and, I think, I have been increasingly happy.

"My interview with brother Swain, at Walworth, was peculiarly sweet and profitable. I preached

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for him on Thursday evening last, while he preached at Clapham. Next morning I breakfasted with him, and, after breakfast, we called on one of his members, and I could not but admire, and I hope I shall imitate, the wisdom and affection of his conversation and prayer. We walked a little farther, and called upon another, in affection, with whom he very tenderly conversed, sympathized, and prayed. When we had gone a little farther, we came to Guy's Hospital, where is a very afflicted, but godly, patient, young woman. She said she had rather be there than in the king's palace, though she confessed she was not utterly free from sinful murmurings. When the doctors and students had gone away, we kneeled down by her bed-side, and Mr. Swain prayed sweetly for her, with a low voice, not forgetting all the sick in the hospital. We took our leave; and when he had given me a promise to preach at Old Ford we parted.

"Thus, dear mother, your son, for once, walked the hospital, in hopes of learning to be a spiritual physician. Nobody has a greater respect for human learning than I have. I think a minister, in this age, should not be without it if he can help it. Yet brother Swain and I have not been to college, and we are content! To be a good shepherd, he says a man should be brought up among the sheep, that he may know their food, disorders, &c. &c. When we parted, I went on to Mile End, and dined at Mr. Broady's, with Mr. Booth, and reached home,

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by tea-time, with a little gratitude, I hope, for the most pleasant and profitable visit I ever had with a brother minister in my life.

"Our Sunday-school prospers; and we are contriving to clothe some of their bodies as well as their minds. Blessed be God, I have a few hearers who seem to imitate Dorcas in making little charity 'coats and garments.' The last Sabbath was a good Sabbath to me; for the Lord Jesus stood by me in preaching from Heb. iv. 2, Ps. cii. 13, and in the evening, at Laytonstone, from Song viii. ver. last. And though in the evening, after attending the school, preaching three sermons, the last of them three miles distant, I was weary in the work of the Lord, I have no reason to say I was weary of it. I believe I am much indebted for your prayers. Continue to pray for one who continues to pray for you, and has the happiness to subscribe himself, with cordial affection, your dutiful son,

"W. NEWMAN."

The following reflections, with which he closes 1794, it is presumed, will be considered interesting and edifying:—

"I have had a year's health, not sick one day; many young ministers languish. I have had an increase of books, and, I trust, of understanding; a great increase of friends. The kindness of the family in which I now reside has been very great and pleasant; came February 14th. Blessed be God for

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May 15, my ordination day, and all its mercies! I ought to be thankful for general acceptance among all the religious people, and for the affection of my own flock in particular. The Sunday-school instituted in September has procured me great respect. I have had many sweet visits to my parents at my dear native Enfield. The past kindness of God should fill me with present joy, and inspire me with confidence for the future. This has been the first year I have had to myself: the first year of my being fully devoted to the ministry. My leaving the academy at Enfield, as my going into it, has been in answer to many prayers. In the next year there will be 8766 hours. If I live, how shall I spend them? Lord, help me to improve the next year better than I have done this last. I do at this moment humble myself before God, and sincerely beg pardon for much lost time this year, and much ill-spent in excessive sleep, &c. O Lord, forgive me, for Christ's sake, and help me to redeem time."

Miscellaneous remarks and reflections occurring under different dates during this year:—

"This day," June 1, 1794, "Mr. Booth stopped at the end of Rev. iii., after expounding the New Testament nearly nineteen years." Happy would it have been if many other expositors had *likewise* stopped there.

"Saturday. It is useful for me to have a deep insight into human nature. O my soul! what sins have I committed this week?—of omission,—

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of commission? What duties have I performed? How? What graces have I exercised, and how? What enjoyments have I had? What knowledge have I gained,—in science, in religion, in human nature?"—"Before sermon in the afternoon unspeakably happy; transports of holy joy thrilled in my bosom."—"Studied the *utile* in the morning, and the *dulce* in the afternoon. Lord, shew me a token for good, that I shall be the happy instrument of glorifying thee in this neighbourhood."—"I have been very defective, I fear, in the tender and affectionate. Gentle Saviour, help me! Doddridge, on the Power and Grace of Christ, Serm. vii. pp. 170, 171. Read it again and again."—"Walking about all day,—variety of company,—strove hard, and through Christ's strengthening me, not without success, to maintain a devotional temper, suitable to the high character I bear."—"Last night dreadful conflict; conquered by flying to Christ.

> 'I shall conquer,
> Through the Lamb's atoning blood.'

—"Every one of my sermons is transcribed in the records of Divine omniscience! Beware of saying anything careless, trifling, ludicrous."—"Mr. F. took me to the House of Commons: heard Pitt, Fox, Sheridan, Dundas, Attorney-General, &c. &c. What ardour and animation! Only temporal things. Lord Jesus! shall I feel no ardour when pleading thy cause? O fire my soul, and let me speak in

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flames."—"Thankful that I went out yesterday, to Mr. Wall's ordination. It has relaxed my mind; I have heard edifying sermons; I have enlarged my knowledge of men and things; I have cultivated friendship with my friends; I have endeared home; I return to my studies with new vigour, and hope God will prosper me."—"Sweet moments at tea, in conversation concerning Christ. He will come again. I shall see him!"—"This week high enjoyments, but intermingled with distressing thoughts. My gifts increase, but I fear I am not proportionably sanctified."—"Wednesday, spent the middle of the day in the fields, near Old Ford, in fasting, prayer, and praise. The weather intensely cold, but a remarkably good day to my soul. Blessed be God! It is good sometimes to let the body fast, that the mind may feast."—"I see it is necessary to go out much among the people; but wisdom is profitable to direct where to go, when to go, how long to stay, what to say, and how to say it. Lord, teach me!"—"I hope I shall get rid of my native gloom, I am sure there is neither rhyme, nor reason, nor religion, in it."

At the close of the first year, after his ordination, he examined himself thus: "What doctrine have I taught? Have I neglected Christ or the Holy Spirit? How have I maintained discipline? Have I maintained a dignity and decorum of character? Have I formed any imprudent connexions? Have I reproved any for sin? And the rich as much as

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the poor? Have I been partial in my visits? Have I indulged a party spirit? Have I been seeking to aggrandize myself, to increase my own honour and influence?" To these inquiries he adds, "Reasons for humiliation—for thankfulness—number them."

From the time that he became a member of the church at Waltham Abbey, he had cherished sentiments of unfeigned respect and affection for its esteemed pastor, the Rev. John Davis, which, by the latter, were cordially reciprocated. No important step, in connexion with the ministry, was taken, without conferring with Mr. Davis. The settlement at Old Ford, and the measures which conducted to it, were all in harmony with that mutual and confidential intercourse, which was so happily maintained, and continued uninterrupted, till it pleased Divine Providence to remove this aged servant of Jesus Christ to his heavenly reward. This event, which occurred on the 11th of June, 1795, very sensibly affected his young friend, who, at the request of the deceased, attended the funeral of his former pastor, and to a thronging multitude delivered the following address:—

"Men and brethren,—It is in consequence of the request of the venerable deceased that I stand here to address you on this solemn occasion. Fear and trembling take hold upon me while I attempt it; but the request of so dear a friend must not be denied. How impressive our circumstances. Death is now present to our view. A coffin, a corpse,

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and a grave, are before us, and the eye of God is upon us. We may all of us deplore a loss. Ah! me! young and inexperienced in the work of the ministry, I may now say, 'Where is my father, my counsellor, the guide of my youth?' I sustain a loss, indeed. But not I only: you, the near relatives, the members of the church, the whole neighbourhood; yes, the church at large, the world,—all sustain a loss. But let us reflect, if earth be poorer, heaven is enriched.

"Our friend, our father, is dead. Where is he? He is no longer labouring in the vineyard; where is he? He is gone to drink the new wine of the kingdom. Angels have conveyed his weary spirit on their soft wings into the world of happy spirits; and oh, how was he welcomed there? Welcomed by Jesus, the chief Shepherd; by angels, by many dear ministering brethren, by numbers of his flock and family, that came, doubtless, to congratulate his arrival on the happy shore.

"Now he rests from his labours. It was in the morning of life when he came into the vineyard, and he hath borne the burden and heat of the day. About thirty-two years he has been labouring among you; nor has he lived in vain. Of this, heaven, earth, and hell, all contain living proofs.

"Now he is perfectly happy. A few days ago he groaned in his earthly tabernacle, being burdened. By the mysterious providence of God, sorrow and sighing dwelt a long time in his mem-

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bers, but now sorrow and sighing are fled away, to return no more. Songs and everlasting joy—songs and everlasting joy shall be upon his head.

" How different the circumstances of his body from the circumstances of his soul! His body sleeps; his soul is awake—all awake. His body is cold; his soul warm with divine love, animated with holy fire. His body inactive, helpless, motionless; his soul active as a flame—active as an angel. His body is dead because of sin; his soul is life because of righteousness. His body confined, pent up within a few boards; his soul at liberty to range in unbounded, infinite space,—at liberty to rove in all the immensity of God. His body turning to corruption; his soul shining in spotless purity. His body given to the worms to feed on, in the dark grave; his soul feasting itself on celestial dainties in the temple of light above.

" But Jesus,—that Jesus whom our honoured father preached,—that Jesus is a perfect Redeemer. He redeemed not only the soul from hell, but the body also from the grave. By the fall of Adam, both soul and body are totally corrupted, and must be renewed in order to the possession of everlasting glory. As to the soul of our departed friend, that was renewed by the Holy Spirit, and fitted for glory, and is now in happy possession. And the soul was first fitted, being first in dignity. Here lies the body: that, too, shall be renewed and fitted for glory. And as the soul, when made anew, is

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conformed to the divine image, and, in a sense, partaker of the divine nature, so the body, at the resurrection, shall be fashioned like unto the glorious body of our Lord Jesus Christ.

" Most joyfully then we may say, in the common words of the burial service of the church of England, ' We commit this body to the ground, in sure and certain hope of the resurrection to eternal life, through Jesus Christ our Lord.'

" May God pity and bless the surviving widow! You, sister, have lost a father, indeed! Lost him, did I say? I recal the word. He is not lost; you shall see him again soon. He is not dead, but sleepeth; and Jesus will soon come that he may awake him. You loved him with dutiful affection; and I doubt not but God will abundantly reward you and your companions in tribulation for your incessant attention to him through all the lingering days of his illness,—through all the wearisome nights that were appointed for him, and in his last extremities. God is not unrighteous to forget your labour of love.

" Brethren and sisters, members of the church,—The Lord gave you an affectionate pastor, and the Lord hath taken him away. Blessed be the name of the Lord. You gave to your dear pastor ample testimonies of your respectful love and gratitude. The eye of the great Shepherd was upon you: he saw, and he approved,—he approved, and he will reward. He will reward you, I trust, with a new

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pastor after his own heart. In the meantime be much in prayer. Unite all your endeavours to preserve peace and order, to promote love and harmony in the church. Let the town of Waltham Abbey see, in your lives, the fruits and effects of the glorious principles of the religion you have the honour to profess. Remember that when Moses died the Israelites were not to stand still, but were commanded to go forward. Your Moses is dead; but, fear not, God will point out a Joshua to be your leader.

"My honoured brethren in the ministry,—What shall we learn from this bereaving providence? I hope we are as willing to learn as to teach. Suffer the word of exhortation from a younger brother. Our father Davis has finished his course, but we have ours yet to finish. Let us follow him so far as he followed Christ. We, too, must die. Now this I say, brethren, the time is short; let us work while it is day; the night cometh in which no man can work. Let us imitate our departed friend in the diligence with which he searched the Scriptures; in his close adherence to truth, not being tossed about with every wind of doctrine; in cultivating an affectionate attachment to the people of his charge; and in studying to do good to all men. Let our benevolence be wide as the world in which we live. Let us endeavour every day to do something to lessen the great sum of misery, and to increase the small sum of happiness in the world.

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Our station is the most honourable, and our work the most important of any on earth. Therefore, my beloved brethren, let us be steadfast and immoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord. In due time, we too, unworthy as we are, shall reap, if we faint not.

"Inhabitants of Waltham Abbey,—You have lost a friend—a friend you much respected. He often prayed for you, he gave you good example, and he would gladly have been the instrument of making you wise to salvation. But some of you would not listen to his voice while he was alive. Now listen. For he, being dead, yet speaketh. Methinks a voice issues from that grave, and speaks to you in solemn accents, 'Repent, believe the gospel.' My dear fellow sinners, my heart's desire and prayer to God for you is, that you may be saved. 'Thus saith the Lord of hosts; consider your ways.' What are the ways you have been walking in for years past, and whither do they lead? By all the solemnities of death and the grave, of judgment and eternity, I beseech you, in the name of God, to consider your ways. You know you are sinners; but you cannot make atonement to the justice of God. You have affronted an infinite Majesty: your crimes have risen high as heaven,—high as the very throne of God: you have violated that law which is holy, just, and good,—the authority of which is infinitely binding

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on you, on me, and on all mankind: you have exposed yourselves to an endless punishment. And what will you do? Will you rest, friends, in this condition? Will you deny or extenuate the fact? Will you say that the law of God ought to be repealed, or set aside, in your case, or abated to make some allowance for you? What reason have you to think that you shall be exempt from the punishment threatened? You are this moment under the curse of God,—under an awful sentence of condemnation. The flaming sword of divine justice hangs over you; the wrath of God abideth on you. And can you rest, and say, 'All is well?' May God awaken you from fatal slumbers. O, be persuaded to go home this evening, and humbly confess your sins before God, and ask pardon for Christ's sake. If Satan tempt you to despair, give place, no, not for a moment. Behold the Lamb of God which taketh away the sin of the world. Pray to have the blood of atonement sprinkled upon your consciences. It is precious blood, of infinite value. It is eloquent blood, 'which speaketh better things than the blood of Abel.' But, though it be a glorious and reviving truth, that the blood of Jesus Christ, the Son of God, cleanseth from all sin; that is, the guilt of it,—yet remember that you are filthy as well as guilty; and polluted sinners are not fit to go into the holy company of Heaven. You must be washed in the laver of regeneration. Jesus says to you, 'Ye must be born again.' The

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work of the Holy Spirit is as needful as the work of Christ. The water of sprinkling is as needful as the blood of sprinkling. May God, in mercy, fulfil to you that exceeding great and precious promise, in which he engages to sprinkle clean water upon sinners, and they shall be clean. Never forget this short sentence, with which I shall conclude. Heaven is a prepared place for a prepared people."

This address, pronounced in the calm and impressive manner of the speaker, must have been long remembered by many who heard it, and perhaps may even now be read with profitable recollection by some who were then present. It is an admirable specimen of genuine, unaffected eloquence.

Perceiving the desirableness of his hearers being clearly informed, and thoroughly established, in the scriptural doctrine of a christian church, he commenced, in the summer of this year, at his Thursday evening lecture, a series of discourses on this important subject, founded on Ezek. xliii. 10, 11. And, from the permanent effect they produced, especially upon those for whose instruction they were more particularly prepared, it may be safely concluded, that they were heard with attention, and remembered with advantage.

In the months of August and September, this year, he was much in the society of the late excellent Samuel Pearce, of Birmingham, of whom his estimate appears to have been in perfect accordance with that high esteem in which that distinguished

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minister was universally held. Perhaps, in some essential attributes of their respective characters, there was a striking resemblance. In the latter month he visited Northampton, Coventry, and Birmingham; and, at the last of these places, was present at the ordination of two missionaries; on which occasion Dr. Ryland gave the Charge. In the close of this year he was admitted a member of the Society of Baptist Ministers, who, at that time, and for many subsequent years, held a weekly meeting at the Jamaica Coffee-house, Cornhill. Of this association he continued a member till his death,—a period of forty years; nor did any minister attend its meetings more constantly than himself, or contribute more to its interest and harmony.

On Lord's-day morning, May 1, 1796, his friends, at Old Ford, had the privilege to listen to the following discourse from the lips of their beloved young pastor:—

"Ps. civ. 30. 'Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.' 'The works of the Lord are great, sought out by all them that have pleasure therein.' Nor are they less beautiful than great; nor less simple than beautiful; nor less sublime than simple. If there be any one season of the year more proper than another for such contemplations, it must be the spring: if there be any particular day, it must be the first of May. And, let it be remembered,

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that one end of the institution of the Sabbath is, that we may rest from our own labours, and survey the labours of our great Creator.

" I have been lately, in several discourses, calling your attention to the personal dignity, the excellent character, and the glorious works of the Holy Spirit. With this scheme the words of the text stand in close connexion. Listen to the following observations:—

" Observation 1.—The Holy Spirit of God is author of the Spring. He is the God of nature as well as the God of grace. ' Thou sendest forth thy Spirit.' The person addressed here is supposed to be our Lord Jesus Christ, and to him the whole Psalm seems to belong, as may be gathered from Heb. i., where the fifth verse of the Psalm is applied to him by the unerring pen of the great apostle of the Gentiles. And why should it be thought incredible that the Holy Spirit is the author of the Spring of creation, since he certainly was the author of the creation itself? Thus we read, Gen. i. 2. ' The Spirit of God moved upon the face of the waters.'

' On the watery calm,
His brooding wings the Spirit of God outspread.'
MILTON.

Job says, (ch. xxvi. 13,) ' By his Spirit he hath garnished the heavens.' That is, with innumerable starry spangles. So chap. xxxiii. 4. ' The Spirit of God hath made me, and the breath of the

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Almighty hath given me life.' As, then, he is the author of creation, so, also, of the spring of creation.

"Oh! if I had the imagination and descriptive talents of a Thomson, or a Hervey, I would set before you this morning the beauties of the Spring in all their loveliness. I would teach you to behold and admire the good Spirit of God in the soft balmy airs, in every verdant tree, in every opening flower, in every growing plant; in the fresh grass, and in the rising corn; in the fragrance of the meadows; in the buds and blossoms of the gardens and the orchards; in the leafy forest; in the softening dews and tender showers; in the general vivacity and cheerfulness of nature; and in the sweet notes of the feathered songsters, that fill the air with music and harmony. I would point out, in a variety of instances, the delicate operations of the finger of God. 'Hearken unto this, O Job, stand still and consider the wondrous works of God.' (Job, xxxvii. 14.) 1. In the vegetable world. What infinite myriads of vegetable beings is the divine Artificer forming in this moment while I speak! Who can describe all the minute and marvellous mysteries of his wisdom and power displayed in their roots and branches, leaves and blossoms, seeds and fruits? 2. In the animal world. How vast the dominions of God in the brutal creation! 'Is there any number of their armies?' What numerous flocks of sheep, what large droves of oxen, are now framing in embryo, preparing to see the light! What im-

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mense flights of little birds! Some fermenting in the egg, some heaving towards life, some expanding into fluttering and daylight. What unknown myriads of insects and reptiles creeping into life upon land; and in 'the great and wide sea,' fishes innumerable, countless as the sand upon the sea-shore. And all this the work of the Spirit of God. I refer you with pleasure to Dr. Watts's Miscellaneous Thoughts, No. 7, entitled, 'A Meditation for the 1st of May.' There you will find some of the ideas I have now used.

"Observation 2.—The Spirit of God works with infinite silence and ease. Silence, like the energy of the shining sun, which does a thousand kindnesses for the earth every day without making the least noise. And what amazing ease! 'Thou sendest forth thy Spirit: they are created.' Is not this like 'Let there be light, and there was light?' Does not the divinity of the Holy Spirit dart forth here in a sudden flash of glory, rapid as lightning? It belongs to God alone to exercise infinite power with infinite ease.

"Observation 3.—The Spirit of God renews his work, his renewing work, every year. There is a renewal of light and life, of beauty and cheerfulness, on the face of the earth every morning, by means of the rising sun. But the text refers to a yearly renewal. If the winter be death, the spring is a resurrection—a new creation. Death, the king of

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terrors, has laid a very heavy tax upon the vegetable and animal worlds, and receives yearly an amazing revenue. But, as fast as death takes away one generation, the Spirit of life from God sends another. This appears from the connexion of the text with the verse preceding. Having thus briefly illustrated the words of the text, I proceed.

"Observation 4.—It is pleasant and useful to see God in every creature, and to see every creature to be nothing without God. If our minds were in a right frame, we should not live without God and without Christ in the world. But, ah! how many persons live from day to day, and from year to year, cherished by the warm sun, refreshed by the cool breeze, and preserved in health by the balm, and strength, and vivifying spirit of the air, but never think of the good Spirit of God that works in all these things. They walk into their gardens; they mark the buds, admire the flowers, and taste the fruits; but the Spirit of God is not seen nor admired. And not only the garden, but the forest, the field, the meadow, the orchard, are all full of the exquisite skill, the almighty power, and rich goodness, of the divine Spirit; but they see him nowhere, hear him nowhere, taste him nowhere, feel him nowhere. They live without God in the world, though he is not far from every one of us. All things are full of God. All! all! but the heart of a poor wicked, besotted, earthly-

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minded sinner. Sinner, do you live comfortably without God?

> 'Happy if you could die as well,
> Without a Judge, without a hell.'

"Observation 5.—The full-orbed glory of the Spirit of God shines in his grace. In the world of nature there is a glory, but in the world of grace there is a glory that excelleth as far as the meridian sun excels the full moon. To build the world was a work worthy of the Holy Spirit, but to build the church is a far more glorious work. Does any one doubt whether the Spirit of God builds the church? Paul will inform him that believers are 'builded together for an habitation of God through the Spirit.' (Eph. ii. 22.) To adorn the sky with innumerable stars of various magnitude and brilliancy was a beautiful work, but to adorn the church with suitable ministers, who are stars in Christ's hand, is far more important. (See Dan. xii. 3. Rev. i. 16.) To create man is an action worthy of the Spirit, but to create him anew in Christ Jesus by regeneration, is an action that displays his glory more. The one is an exertion of mere power, the other of power and goodness united; and is better and more beautiful than power. Goodness is more honourable than greatness. To breathe upon a field or a garden is a very useful action; but to breathe upon the dry bones, in the valley of vision, is far more useful. The good Lord pity, for Christ's sake, the unconverted part of this audience! 'Come from the

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four winds, O breath, and breathe upon these slain, that they may live.' (Ezek. xxxvii. 9.) To fill the air with balmy sweets and rich perfumes is an action by no means equal to that in which the Holy Spirit pours the love of God into a sinner's heart, and sheds it abroad there, and makes the name of Jesus the Saviour to be a fragrant odour; like ointment poured forth. To cherish a flower-garden, and draw forth its variegated beauties into full display, is an action of the Holy Spirit; but how much inferior to that by which he cherishes the virtues and graces of the hidden man of the heart, and adorns the soul of a christian with love, joy, peace, long suffering, gentleness, goodness, meekness, fidelity, temperance. (Gal. v. 22, 23.) 'Awake, O north wind, and blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.' (Cant. iv. 16.) To fill a thousand orchards with the finest and richest fruits is not equal to filling one good man with all 'the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.' (Phil. i. 11.) To shed light, and beauty, and cheerfulness, over the whole globe, is not equal to his comforting one poor, humble, dejected believer, that has walked in darkness a long time, and gone, like Job, mourning without the sun. To inspire ten thousand little birds with harmony, while they sing among the branches, is not to be compared with that act of grace by which

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he restores the jarring, disordered, discordant soul of one depraved sinner to spiritual harmony, and tunes his lips to sing forth the praises of the Most High. Let us, then, perpetually sing, GLORY to the God of nature, ALL GLORY to the God of grace.

" I shall close this discourse, with briefly pointing out some of the remarkable works of the Holy Spirit, in which, metaphorically speaking, he renewed the face of the earth. Every private christian, of long standing, knows what it is to be converted, like Peter, some years after his first conversion; and to be renewed in the spirit of his mind many a time since he was first made anew in Christ Jesus. Every christian knows what it is to have a wintry death in spiritual things; and, when the time of refreshing from the presence of the Lord comes again, it is like the revival and renewal of spring. But I am about to speak more at large.

" Let us first glance at the day of Pentecost. The apostles, originally unlearned and unpolished men, being endued with power from on high, set out from Jerusalem. A wide and uncultivated waste lies before them. The whole world of Jews and Gentiles lay in wickedness. With astonishing labour and patience they break up the fallow ground. They sow the good seed of the word, not sparingly, but plentifully. The divine blessing waters it, and a large increase arises to the praise and glory of God.*

* In Acts, xii. 24, the word ηυξανε alludes to the growth of vegetables.—(See Doddr. *in loc.*)

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In a few years the whole known world is overspread with the propagation of christianity, and the face of the earth is renewed.

" 2nd. Another glorious revival was, at the period of the reformation. During the ninth, tenth, and eleventh centuries, all was midnight darkness. Ignorance in doctrine, superstition in worship, corruption in discipline and morals, universally prevailed. We may justly say to Satan and all his hosts, 'This was your hour and the power of darkness.' But, at length, God raised up Wickliffe, the morning star of the reformation, and, after him, Martin Luther, Zuinglius and Melancthon, Calvin and Knox. With these five choice stones out of the brook, our adorable David brought down the great Goliath of popery; and a terrible howling he made when he fell. So great was the fall, that the earth shook again. However, learning and religion were gradually diffused, superstition abolished, and the corruption of discipline and morals very much purged away. The glorious reformation soon spread through the chief countries of Europe, and the face of the earth was renewed.

" 3rd. And lastly, let us look forward to the far more exceeding glory of the latter day, which, I trust, has already dawned. I am ready to congratulate the churches of God on the pleasing prospect which Providence now presents in the formation of missionary societies, for the general and universal spread of the gospel. The signs of the times, how-

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ever alarming to the world, are glorious to the church. May I not say, in the beautiful words of Solomon, 'The winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines, with the tender grape, give a good smell.' Surely, surely there are exceeding great and precious promises yet unfulfilled. And O! 'When the Spirit is poured down from on high, then the face of the earth will be renewed indeed; the wilderness will become a fruitful field,' (Isaiah, xxxii. 15.)

"In that day, methinks, the proportion of knowledge, holiness, and joy, shall be as great as the proportion is now of ignorance, sin, and misery. In that day there shall be firs for thorns, and myrtles shall grow instead of briers. The knowledge of the Lord shall be diffused like the waters of the wide-spreading sea; and this knowledge shall be operative and productive of the fruit of holiness among the lower orders of men, and shall influence them in their secular employmetns. Holiness to the Lord shall be written upon the bells of the horses. Old things are passed away, behold all things are become new. It is as if the heaven and earth were new. Yea, methinks, these are the new heavens, and this the new earth, wherein dwelleth righteousness. (2 Peter, iii. 13.) And then shall come to pass the

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sayings that are written in Isaiah, v. 17—25,

'And one unbounded spring encircle all.'

May the zeal of the Lord of hosts hasten this in its season, for Christ's sake. Amen!"

This early specimen of pastoral preparation, may be regarded as comprehending the chief qualities, which, during the continuance of his valuable life, pervaded all his public exercises. Singleness of purpose, elevation of thought, force of expression, and evangelical principle.

In one very important respect, he had, hitherto, lived a solitary life; but, quite as soon as prudence permitted, he determined to live so no longer. For more than a year his attention had been happily directed to Miss Elizabeth Robins, a member of the church at Old Ford, and daughter of Mr. Robert Robins, of Bow, a member, also, of the same community. The discovery of his attachment meeting with a suitable return, the affectionate intimacy was continued, until, the necessary arrangements for marriage being completed, they were, on Friday, May 27, 1796, united in the most near and endeared relation of human society.

To every considerate mind, it is much too obvious to admit of controversy, that, in connubial life, happiness, in whatever aspect it may be contemplated, must be inseparably connected with mutual respect and affection. But, with what augmented force

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does this recognised position apply to the christian minister and his estimable companion, as thus related. To the respectability, the comfort, and even the success, of the former, how much may depend upon the discretion, the self-denial, and the piety, of the latter. With what devout solicitude, therefore, in the first instance, should the selection be conducted, and with what intensity of desire to be instrumental, by their united influence and effort, in promoting the enlargement of the Redeemer's triumphs, should every purpose be formed, and every plan be pursued. As to the particular case, which has suggested these reflections, it presents a most gratifying example of that which it is their immediate design to commend; and, were it not that the eye of the bereaved may, possibly, survey these pages, much, on this subject, from unquestionable authority, as animating as instructing, might be adduced to attest their correctness, and to illustrate their importance. Yet, perhaps, even here, as one of those considerations adapted to sooth the severity of sorrow, occasioned by a deeply-lamented separation, it may be permitted just to allude to the tender recollection of forty years affectionate and harmonious companionship, and to the blissful prospect of celestial re-union, in regions far removed from death's intrusion, or sin—its direful cause.

In reviewing and recording the occurrences of a fatiguing, or, in other respects, trying day, the subject of this memoir was accustomed to express, in refer-

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ence to domestic enjoyments, the highest satisfaction in the calm repose connected with his "*dulcis domus et placens uxor.*"

The church, at Old Ford, appears to have been tenderly attached to their pastor, but, at this early period of their history, their ability to remunerate his valuable services was neither commensurate with their desires nor with his now increased necessity. Shortly after marriage, therefore, he contemplated receiving a few pupils to board and educate. On further consideration, however, he declined the former, and merely adopted the plan of daily tuition. It is very certain, that, both as to talent and temper, he was highly qualified to attempt this respectable method of adding to the means of his temporal support; but, like many of the servants of Jesus Christ, faithful and laborious as himself, he soon found that, whatever may be the proximity of the duties of the schoolmaster to those of the minister, the requirements of both are too onerous to be sustained by the same individual without incurring the danger of being overwhelmed. In prospect of being thus engaged, he writes as follows:—

"If, Lord, thou sendest me a school, bless me in it. O, bless me with wisdom and authority, prudence and patience, aptitude to teach what I know, and to learn what I know not. Give me fidelity and tenderness; a spirit of resolution, zeal, and unfainting perseverance. And, while I attempt to promote the health, the morals, the manners, and

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literary improvement of the children, let me not forget their souls. O, help me to cultivate their hearts. Enable me to emulate; and, if possible, to excel, a Ryland—a Rollin. May I exercise myself to have always a conscience void of offence towards God and towards men. Lord, thou knowest all things, and thou knowest that I expect much anxiety, fatigue, vexation, disappointment, disgust. Many sharp trials for my patience; but, in all these things, let me do more than overcome, through him that hath loved me, and given himself for me. I expect I must sacrifice a great proportion of my time; but, I hope, my dear people will not fare the worse for it. By the help of my God, I will rise earlier, and be more diligent to promote my own improvement and that of the church under my care. Thou knowest, Lord, that I love the rising generation, let me be honoured so far as to be useful to some of them. I feel an ambition rising and firing my soul to do good to posterity, and bless thousands yet unborn."

It is much to be feared, that the labour of education is not always undertaken with such views, nor conducted upon such principles; but, wherever it can be ascertained that such is the fact, it certainly should, on the part of those who entrust their children to such an instructor, secure their entire confidence, and induce their most liberal support.

On July 26, 1796, he commenced with two scholars, which, however, soon increased to a respectable number. Shortly after, reflecting on certain things

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in the routine of a school, from which the minister may derive advantage, he makes the following enumeration:—

"1. Teaching the little boys to spell and read, and mind their stops, their accent, emphasis, and cadence, &c., will tend to make him accurate in his own public reading and speaking. 2. His constant exertion of voice in simplifying their lessons, in correcting their follies, in chiding their indolence, in exhorting, reproving, threatening, promising, &c., will strengthen his lungs. 3. The dulness and stupidity of little boys, dunces, will so exercise and improve his patience that he will be the better able to bear with the dulness and stupidity of those in the congregation who have need to be taught over and over again which be the first principles of the oracles of God—the very A, B, C, of christianity. Simplify, repetition—simplify, repetition, are the maxims of a school, and equally for a christian church. 4. The knowledge he may gain of human nature as it appears undisguised in children, especially in their play-hours, will fit him to address, with greater judgment, the youthful part of his audience. A large school is a miniature picture of the world. What virtue, or what vice, do you see exhibited in the great world, that may not be observed in boys? 5. The discipline of a school will perpetually remind him of the necessity of discipline in the church. Paul himself thought of visiting the Corinthians with a rod in his hand. Query.—

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Is there anything which ministers, in general, neglect so much as discipline? 6. Being accustomed to treat properly the little tale-bearers of the school, he will not be surprised to meet with great tale-bearers in the church, nor at a loss for the right method of treating them. In many cases, like the superintendent of a nursery, he finds it convenient to have no eyes, nor any ears."

While, from the preceding extract, it is abundantly obvious that he was honourably determined, that, to him, the school should be no sinecure, it is, at least, quite as evident that he was conscientiously solicitous to make all its operations tell effectively upon his more appropriate and most delightful employ.

Immediately after his settlement at Old Ford, among other endeavours to promote the spiritual welfare of the neighbourhood, he procured a place for preaching, at the village of Plaistow, where he mostly officiated on the evening of the Lord's day, and on the Friday evening. During all seasons, these services were maintained with exemplary punctuality for many years, and many pleasing instances of success attended these exertions. Neither this, nor any other ministerial labour, in which he had been occupied, was relinquished, in consequence of his having undertaken a school. Indeed, had he not very forcibly experienced the stimulating influence of the sentiment he frequently quotes, '*Labor ipse voluptas*,' it would not be easy to account for

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so much being accomplished, at this time, as he was accustomed to perform. The following is selected as the record of an ordinary week :—

"Lord's day, Sept. 25, 1796. Rose at six. Read 'Witsius de Glorificatione;' a delightful piece. Preached, 1 John, iv. 9. 'In this the love of God was manifested,' &c. In afternoon, Luke, xi. 32. 'The men of Nineveh.' Walked to Plaistow, much wind, and rain, and dirt. Preached, Matt. vi. 'Our Father, who art in Heaven,' &c. Walked home, pitchy darkness. After dinner, read the great John Smith, of Cambridge, 'On True Religion.'

"Monday. Rose late, tired. Read Bishop Newton, Dr. Gill, two or three hundred lines of Virgil, with exquisite classical pleasure. Enjoy my school. I am fond of the employment, and think I am likely to be wiser, better, and happier with it than without it. O, for a thankful heart!" At the prayer meeting, "expounded Ecclesiastes, xii. very comfortably. The royal preacher's last sermon—portrait of old age. Returned home, to many domestic comforts, before nine. I have felt my soul deeply impressed with the nature of sin to-day. O, what am I, but a compound of sin and death! 'Who shall deliver me?' Is not some new trouble advancing? O, Lord, prepare me to meet afflictions; help me to give them a proper reception, and when they leave me, enable me to say, half adieu, because I shall soon see them again.'

"Tuesday. Read Virgil, at intervals; walking

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to Plaistow, read Missionary Sermons; at six, walked up to Mr. T.'s, came back very faint; went into Mr. Wesley's meeting, heard two or three good savoury prayers.

"Wednesday. I go on in the routine of school business, to beat 'the beaten track.' In the evening, expounded Revelations, xv. 16., with great pleasure. Blessed be God, I taste the sweets of domestic, social, public, and solitary life, all mingled in one cup.

"Thursday. Rose early, read a good deal of Virgil, read Dr. Gill's Polemics, 'Part and pillar of Popery, answer to Birmingham writer.' Read an old sermon or two. After tea, President Edwards —Bryson preached.

"Friday. Rose at six, did a little, after secret prayer, towards the composition of a sermon. Read Dr. Gill's Polemics—in school, Virgil, Æn. lib. 3. Wrote a letter; walked to Plaistow, reading a pleasing pamphlet; preached. Read President Edwards' Miscell, vol. 2., just come out; wrote a long letter—enjoyed a very pleasant evening at home. O, for more gratitude! What shall I render?

'Here, Lord, I give myself away,
'Tis all that I can do.'

"Saturday. Rose after seven; Dr. Gill's Polemics—supralapsarianism is not without its plausibility. I like the Doctor's controversial talents, he is all alive, his antagonists rouse him up—President Edwards' Miscell. Very pleasant retirement in my

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study in the evening, preparing for the service of the sanctuary. Here I raise my Ebenezer."

From this account, it appears, that beside his private studies, his school exercises, his pastoral visits, which were very many, in an ordinary week, when no extra services occurred, as often happened, he was regularly occupied in public seven times in the week. Such, however, was the sacred satisfaction that he derived from the preaching of the everlasting gospel, that he was accustomed to say, that he would not exchange the pulpit for any throne upon the face of the earth.

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CHAPTER IV.

HIS SUCCESSFUL EFFORTS FOR A NEW CHAPEL—HIS INVITATION TO NORTHAMPTON—HIS EARLIEST PUBLICATIONS—THE DEATH OF HIS FATHER—HE COMMENCES A BOARDING SCHOOL—HIS CONNEXION WITH THE BAPTIST MAGAZINE—HIS DIARY.

It pleased God so graciously to countenance and bless the labours of Mr. Newman, that the place of worship, at Old Ford, became too strait for the assembly; and, not long after he had commenced giving daily instruction to youth, it was determined to erect a new and more commodious meeting-house.

Hitherto, it has been a very serious inconvenience, among dissenters especially, that, in the erection of chapels, too generally, the energies of the minister are required, to so absorbing an extent, as materially to interfere with their more appropriate application, and, not unfrequently, to relax and impair their spiritual vigour. If the entire amount of injury sustained by ministers and churches, arising from this source, could be accurately ascertained, such a case would be made out, as must imperatively demand a remedy more speedy and effective than any which has yet been applied. Perhaps, in the particular

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case under consideration, the effect was as little injurious as in any to which reference could be made; yet, even in this instance, what with deliberative meetings and collecting excursions, a burden was imposed, which, in connexion with so many previous and weighty duties, was, at length, found to be more than could be safely continued. By what follows, this is sufficiently confirmed.—"I find the preacher, and the schoolmaster, and the beggar, clash so much, that I hardly know what to do with them all together."

The excellency of his character, however, becoming increasingly known and esteemed, his facilities for collecting, especially in London and its environs, were proportionably multiplied; and, as his reception, on these occasions, was generally most cordial, so the assistance given to the object for which he solicited was often most liberal. Yet, this acceptance, though exceedingly gratifying, did not remove the pressure which his numerous and complicated engagements had now made so onerous, that, to relieve himself, in some degree, at least, was becoming every day as obviously the claim of necessity, as the dictate of prudence. After much deliberation, therefore,—after requesting guidance and deliverance, on June 19, 1798, he dismissed his school, having conducted it nearly two years; and, about the same time, engaged in two additional monthly lectures, one at Clapton, and the other at Barking.

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During the greater part of this period, his mind was considerably agitated by an event, the management of which required peculiar caution and delicacy. The church at Northampton, by the removal of their pastor, the late Dr. Ryland, to Bristol, becoming destitute, the leading persons in that connexion directed their attention to the pastor of the church at Old Ford, as his successor. Not to advert to the fact, that he must have been well known to them,—as having been several years domiciled, as a pupil and assistant, with a former venerated minister, Mr. Ryland, senior,—family claims had, more than once, taken him into that neighbourhood, and his ministry and manners had made a considerable impression in his favour. How far it is consistent with that affection which one church should ever cherish towards another, to attempt to deprive it of a beloved pastor, it is not the design of these pages to discuss. One thing, however, is certain, that if, in this affair, blame attached any where, it did not originate with him; for the first intimation that reached him on the subject was through the medium of a letter, inquiring if he were moveable.

At length, this business being brought more directly under his consideration, and repeatedly urged upon his attention, he deemed it expedient to consult the judgment of some of his ministering brethren, among whom, as will be almost necessarily concluded, his revered and judicious friend, Mr. Booth, would be early on the list. Nor was any man

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more likely, on such an occasion, with just and accurate discrimination, to poise the *pro* and *con*, or more faithfully to intimate towards which side the balance appeared to him to preponderate. Happily for the church at Old Ford, the decision was in their favour. He pleaded their cause with one whose tenderest sympathies were already committed to their interests, and who, being, therefore, more than half conquered before the conflict commenced, was not in a condition to oppose resistance, and became easily captured.

Except in his contributions to periodicals, hitherto he had not appeared as an author; but, about this time, perceiving, with pain, what every minister must be compelled to notice, the conduct of certain individuals, who, upon the slightest pretences, absent themselves from regular attendance upon public worship, in the place to which they have voluntarily and solemnly attached themselves, he published a tract "On the impropriety and evil consequences of forsaking our own places in the house of God," which was well received, and of which a large impression was quickly in circulation. Were only the following paragraph to effect what every well-conditioned mind must earnestly desire, the benefit would be incalculable:—

"What can *the people of the world* think, when they see the members of the church running many ways on the Sabbath day? They themselves love their own, and in this point their example affords a lesson of instruction. '*Fas est et ab hoste doceri!*'

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It is right to learn even from an enemy. *Members of other churches*, when they observe this, must drop a painful tear. And what a stumbling block does this conduct lay in the way of *inquiring souls*. They are newly awakened, they wish to join the church, and they look for perfection. Now, if they see one and another running away, one Sabbath after another, they will wonder, justly, what church-fellowship can mean. Surely we might learn from the ox to know our owner; and even the ass might teach us to abide by our master's crib. Justly might the Lord complain of us, and say,—'My people doth not consider.' Brethren, let us not forget that we exhibit a daily spectacle to the world. We have a thousand eyes upon us at once. Let us hold up to their view an example of consistency and uniformity. Consistency, as all the world will allow, is the best evidence of sincerity. Let us be one and indivisible, bound together in mutual love, as in a threefold cord, which cannot be broken. This will be the way to force upon the consciences of the men of the world an idea of the reality of religion. This will be the way to encourage inquirers, and to constrain them to say, 'We will go with you, for we see that God is with you.' And this will be the way to set a good example to neighbouring churches. If they are themselves blameless in this matter, they will rejoice to behold our order, and, if they are not, this will be the best way to give them reproof. A member of the church should consider himself as more

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than a member of the congregation. A minister never expects, perhaps, to see exactly the same congregation for four Sabbaths together, but he justly expects to see the same church."—p. 8.

Unhappily, the persons generally to whom such judicious remarks are chiefly intended to apply, are the least likely to give them a considerate perusal, and the least disposed to profit by their suggestions.

Quite alive to the advantage to be derived from cultivating an affectionate intercourse with his ministering brethren, and of strengthening and extending the fellowship of the churches over which they presided, he recommended the church at Old Ford to apply to be added to the list of the Baptist churches in London associated in a monthly meeting for prayer and a sermon. Application was accordingly made; and, in December, 1798, they were cordially received; in which connexion they remained, until, a few years since, this pleasing and edifying service was discontinued.

That eminently distinguished institution, "The Religious Tract Society," was constituted in May, 1799. The name of William Newman will be found in the list of its first committee, and, for a number of years, on every succeeding one, until other duties made his retirement from this labour of love indispensable. The meetings of this committee, at first, were held at the house of the treasurer, every Monday morning, at eight o'clock, which was afterwards changed to Tuesday, at the same hour. For a

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considerable time his attendance at these meetings was rarely omitted; and his reference to the pleasure he experienced on these occasions is strongly expressed, and often repeated. Some of the earliest issues of this society, which were put into circulation, beginning with No. 12, were the product of his pen: as, "Friendly Hints to Servants," "A Youth at School," "To the Afflicted," "Moderation in Food," "A Letter to a Young Lady at a Boarding School, from her Mother," "Sin no Trifle," "To a Child," "A Letter to the Master of a Family," a "Letter on Marriage, addressed to Young Christians," "The History of the English Bible," &c. &c.

These tracts are well known; and it may be sufficient to remark, that they are all characterized by his accustomed accuracy of expression, soundness of judgment, and benevolence of feeling. The tract, entitled "To a Youth at School," merits especial attention; it concludes thus:—"Religion is the parent of tranquillity. God forbids you no enjoyment but that which will do you harm. The pleasures of sin and those of religion form a perfect contrast. My heart's desire and prayer is, that you may choose the latter. You will find them solid and satisfactory; the consequences that attach are all happy. They compose the minds of the poor, and enrich the joys of the prosperous; the cheerfulness they inspire settles into an agreeable habit, animates in every lawful pursuit, and suppresses the love of trifles and dissipating gaiety. Persons of your own

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age, and in your situation, have been known to retire at stated seasons from the rest of their companions, that they might enter, without interruption, into these subjects; they have read together, they have conversed, they have prayed, they have wept, they have rejoiced; and, when they have quitted school, the remembrance of such meetings has not only given them satisfaction, but inspired them with warmer determinations to walk in the path of holy obedience. Indeed, the manner in which you conduct yourself where you now are, creates those hopes on the one hand, or fears on the other, which most materially affect the happiness of your best friends. Besides, you will long feel the effects of your present conduct. If you are now idle, quarrelsome, selfish, mean, and regardless of religion, whatever change of character you may experience afterwards, you will be found to have invited difficulties and pains, which will more or less embarrass and torture you to the latest period of life;—while diligence, kindness, liberality, and the love of God, will shed on your path that light 'which shineth more and more unto the perfect day.' Thus will useful knowledge be stored up, and correction become unnecessary; your teachers will be well rewarded for their trouble, and your parents for all their cost; from school you will go into the scenes of business, and take your place among those who, under Providence, are supplying the world with its comforts. But religion conveys you far beyond

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these mortal employments; the Almighty Saviour stretches forth his hand to lead you into eternity. And oh! what glorious instruction does he communicate along the path! He speaks of the love of God, the life of faith, the joys of heaven; when it is needful he reproves; nor does he fail to encourage; he administers truth, and, superior to all earthly teachers, he opens the understanding that it may receive it. But I must conclude. Accept kindly the information and advice which have now been given, with much freedom, but equal cordiality, by a sincere, though unknown friend."—p. 7.

Nearly from the commencement of his ministry he was associated with some of his ministering brethren in the neighbourhood, of different denominations, who met frequently, on Saturday afternoons, for conference and devotion. Another meeting of this description, but limited to ministers of his own denomination, assembled, quarterly, at each other's houses. At this meeting, which he appears to have regularly attended more than ten years, a question, on some theological subject, was proposed, to which an answer was expected to be prepared and presented at the next sitting. The following are his remarks on some of these subjects.

"Particular redemption. Premise the death of Christ is sufficient, *in itself considered*, to redeem all the world. See Owen, Witsius, Turretine, &c. It is not a pecuniary ransom, consisting of so many pounds, shillings, and pence, (1 Pet. i. 18,) but his

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blood, the blood of a divine person, clothed in a body like our own. It is particular, for Christ says, 1. 'I lay down my life for the sheep,' (John, x.)—2. 'For the church,' (Eph. v.)—3. 'A peculiar people,' (Titus, ii.)—4. 'His people,' (Matt. i. 21.)—5. 'His body,' (Eph. v. 23.)—6. 'His friends,' (Joh. xv. 13.)—7. 'Christ was a substitute,' (Rom. v. 7, 8.)—8. Paul applies it to himself in a distinguishing manner, (Gal. ii. 20.)—9. The intercession, founded on the atonement, is particular, (John, xvii.)—10. It secures from final condemnation, (Rom. viii. 33, 34.)—11. The song of the redeemed in glory, 'out of every kindred,' (Rev. v. 9.)"

"Matt. iii. 15. Not confined to Christ, but believers also included. 1. We are all bound to the performance of righteousness, which is a conformity to the right rule. 2. *All* righteousness, positive institutes as well as moral precepts. So Zacharias and Elizabeth. 3. *To fulfil;* the law requires perfection, and is just. 4. *It becometh us;* there is not only a bond and a benefit, but a *beauty*, in obedience. Praise is comely—meek spirit is an ornament. 5. It becometh *us;* teachers; *us*, in connexion with angels; *us*, in distinction from the wicked. 6. *Thus* it becometh, in submission to the will of God, according to his direction, in proper spirit, to the glory of his name."

"The privileges of church members. Premise they are all spiritual, at least no temporal emoluments should be proposed by ministers. 1. As

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church-fellowship is an ordinance of God, there is a satisfaction arising from obedience to his will. In keeping his commands, a great reward. 2. The Lord's supper is appointed to refresh the spiritual warriors; should be administered to a church as such. 3. Union is strength; it is so to the wicked. 'Though hand join hand,'—much more to the righteous; 'Two are better than one,—a threefold cord.' 4. The private counsels, warnings, encouragements, reproofs, and watchful care, of the pastor, fulfilling his ordination vows. 5. The godly jealousy of the whole church watching over an individual prevents his falling. 6. In case he is overtaken in a fault, it may restore him, and prevent his being overtaken in a second. 7. It softens affliction, and revives in the agonies of death. 'Comfort one another with these words.'"

No one who may have been privileged with his ministry, or conversation, but will instantly recognise, in these brief hints, his usual precision and memorable deference to revealed truth.

Had anything been wanting to secure his attention to the desirableness of strengthening that eminently excellent institution, "The Baptist Fund for Relieving Necessitous Ministers in the Country," his intimacy with the venerable Abraham Booth, whose energies were so many years benevolently and successfully directed towards this valuable object, would have supplied that deficiency. But the record that was borne to the liberality of the Macedonian churches, might have been borne of him and

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his friends at Old Ford, " That to their power, and beyond their power, they were willing of themselves;" for, at the close of the year 1799, in the midst of their strenuous endeavours to erect their new meeting-house, at his recommendation they exerted themselves, and, having made the required payment, became one of the churches connected with the distribution of this most useful fund.

Before the year expired, he was called to the painful duty of attending the funeral of his father, Mr. Thomas Newman, who, in the sixty-fourth year of his age, having, after a short interval, encountered a second shock of paralysis, rapidly descended into the grave. As alleviating circumstances under this bereavement, he mentions, " That he did not linger many months,—that he was never in agonizing pain,—that there is good hope in his end!" After returning from Enfield, the place of his father's interment, in reviewing the solemnities of the occurrence, he says:—" On the whole, a profitable journey; much in prayer; the Lord very gracious; carried me through the trying scene with great serenity. O, my soul, what shall I render!

> 'Tis greatly wise to talk with our past hours,
> And ask them what report they bore to Heaven,
> And how they might have borne more welcome news.'"

A further selection from the sententious and judicious reflections, mingled with devout aspirations, with which his diary is adorned, may impart both interest and variety to the narrative.

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"If I be a good pastor here, it may influence the next pastor, and his influence may reach the next, and so the blessed consequences of my good example may reach to distant places and times, and run on into eternity."—"I wish I could speak slower, more correctly, fewer words, more animation."—"Beware of starving the flock through idleness, of poisoning them by error, or spoiling their appetites by trash."—"Monthly meeting, Mr. Booth's concluding prayer; what solemnity, what fervour, what strength of thought, and force of expression."—"Spent an hour with Mr. Booth; cautions against enthusiasm in applying the promises. He said there was no promise in all the Bible that would ascertain that he should not die in a workhouse."—"Preparatory studies sweet. If I felt increasing disgust instead of increasing delight, what a miserable creature I should be in my present situation."—"I find prayer to be the outlet of sorrow, and the inlet of joy."

"1 Peter, iii. 9. A blessing! all heaven is in that one word. A blessing how important, how immense! No man, of all God's people, can measure the dimensions, or count the sum, of his own future happiness. No angel, for angels are finite, can tell the heights, and depths, and lengths, and breadths, of the happiness of one redeemed soul. All the blessings of Providence are uncertain, of grace imperfect. If one heaven be so glorious, what must be the radiance of the glory of millions of millions of heavens. For every soul

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shall be filled with a heaven his own, and yet one heaven shall fill all."—"I think I would not wish to go to heaven yet, for I am not fit to enjoy *much* happiness. O, my God! enlarge my soul, exalt, refine, let me have an exquisite taste for the sublimest, purest, sweetest joys of the heavenly world!"

"Friday, Jan. 1, 1796.—Reviewing the history of my last year's experience, O, I see much reason to be humbled, and much reason to be thankful! Grant, O my God, that this new year I may be more good, and gain more good, and do more good, than ever. To thee I devote myself, and thou shalt be my God and my Father, and I will be thy child. O, Lord, direct me, animate me." At a distance from home. "Walked about, raked a few chips in order to make a fire next Sabbath at home."—"Heard Huntington: 'Lift up the hands that hang down,' &c.; very ingenious, fanciful, allegorical,—egotism, perversion of scriptures. Much Antinomian declamation about legal bondage, yet many good things."

"It is a most unrighteous and imprudent thing for a pastor to leave his flock upon every little occasion."—"At the Lord's table my heart rejoiced, my lips overflowed; I found great liberty in addressing the spectators."—"Pray without ceasing; stated certain objections to long prayers."—"The spirit's willingness don't prevent the flesh from discovering its weakness."—"My Sabbath mercies are the greatest of my mercies."—"O Lord, teach me thoroughly to consider the circumstances and

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consequences of actions! I am afraid I have not done that sufficiently yet."—"I bless God for liberty and fervour before unknown. I do desire to be spent in the service of so dear, so divine, so adorable a Master."—"Lord, I love my work, I love my Master, I love my fellow-servants, I love my station, I love my wages."—"Monthly meeting; Mr. Dore preached, Phil. iii. 10, 'The power of the resurrection;' a fine piece of ingenious, elegant, nervous reasoning indeed. Mr. Booth told me, that it was the greatest sermon he ever heard from any man on any subject."

"Drawing nigh to a settlement. O that I may be enabled to act prudently! Lord, I look to thee! Let not earth entangle me in her ensnarements. Let me rise superior, and, with the dear partner of my life, glorify thee!"—"Spent the whole day in studying the glory and work of the Spirit—*totus in illo*—O for gratitude!"—"O that I may have patience and prudence, authority and meekness, sufficient for me!"

"Walked into the fields, poured out my heart to God at length. O, Lord, save me! Be a God unto me! Spent the morning in hard study; prepared my three sermons; great pleasure in close thinking. Blessed be God, I can say,—*labor ipse voluptas.*" "Quicken me, O Lord, according to thy word! O let thy light cheer and warm my heart! I am about to enter into a new connexion (referring to his marriage), O for wisdom, prudence, patience,

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fortitude, meekness. May the holy Dove rest upon me."—"What a strange week this has been! O, my dearest Lord, forgive me that I have made so much of created things, and so little of thee. I pity the men of the world, if I may judge from the specimen I have had this week of its cares."

"Friday, May, 27, 1796. WEDDING-DAY.—A remarkable day, indeed, never to be forgotten."

"Saturday, 28. Begun family prayer this morning, by reading the first section in Doddridge's 'Family Expositor.'"—"O my leanness, my leanness! Spent some time in my garden, then to my study to cultivate my mind. Is my mind a garden? Alas! but little fruit, and few flowers; much fallow ground to dig up, some plants to water, many weeds to extirpate. O for more humility!

'I would, as my Master be,
Rooted in humility.'"

"I have preached to-day with pleasure. I expect there will be a hue and cry of legality after my sermon this afternoon; the text was, Rom. iii. 31; but I care not; I discharged my conscience. I wish I could have spoken with more energy; but, Lord, thou knowest the spirit indeed is willing, but the flesh is weak."—"I had a most reviving season. Read dear Mr. Scott's 'Essay on Prayer;' read the 45th Psalm, and, indeed, my heart was inditing a good matter. I never saw such beauty, nor tasted such sweetness, in the Psalms before. It was as if

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a glory shone around it. O for thankfulness! Lord, forgive, strengthen."—" O, my God, let me have wisdom! I am but a child; I know not how to go out and in before the people; I never felt so much my need of wisdom as now, in the management of church affairs."

" Heard the celebrated Mr. ——, Acts, v. 'We are witnesses,' &c. Great boldness, with no little impudence, levity, egotism. More impudence than ignorance; yet he is not altogether destitute of a descriptive talent, and he has the action of a player. I was very agreeably disappointed as to the matter of his sermon, and very disagreeably disappointed as to the manner of his delivery. I did not expect so much ability in describing the sufferings of Christ; but, as to the manner, I expected modesty, humility, tenderness, and devotion, but all these have fled from him. If I be not mistaken, he feels his importance and consequence to a very high and lofty degree. However, I wish the Lord may make him useful abundantly."—" I do believe that ministers are tempted more than any other men to neglect secret prayer and secret reading of the scriptures. Lord, let me not only confess but forsake this sin."—" Little spirituality; much carnality; sad improvement. Thank my God, he made me smart for it in the evening; I richly deserved it. Lord, pity and forgive!"—" Took a ramble in farmer ———'s fields. Ah, me! I poured out my complaint; but has God forgotten to be gracious? At intervals

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read my favourite author, President Edwards. In the afternoon finished the book on original sin. In the evening, Dr. Watts' two sermons on 'The lovely Youth falling short of Heaven,'—fine relief after the laborious reasoning of Edwards against Taylor, of Norwich."

"My soul much awakened by Baxter's 'Saints' Rest,' and Mr. Scott's excellent discourse on 'Repentance.'"—"Visited my ever-honoured friend and father, Mr. Booth. He gave me several books; his conversation very edifying. I never visit him but I am impressed with his wisdom and piety. It is my fault, if I do not return wiser and better."—"Redeemed as much time as I could in my study, and found it pleasant and comfortable. Honour, profit, and pleasure, attend all the ways of God." "Went to prayer-meeting, enjoyed a good season there, through mercy; gave them a short exhortation to read a chapter always. 1. We should set that mark of honour upon God's word; God has magnified his word above all his name. 2. Prayer and scripture agree well together; everything is sanctified by the word of God and by prayer. 3. We should fill our mouths with scripture arguments when we plead with God; none prevail like these. 'There is no sword like the sword of the Spirit.' Pebbles out of this brook will fetch down all the gigantic Goliaths of hell. 4. Some cannot read much in the day-time, and, therefore, are not so well acquainted with the scriptures as they should be." "I hope

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the Lord will not suffer me to be too much disappointed with disappointments, nor discouraged with discouragements."—"Neighbour ——— called, distressed for his son, who don't like his trade; wants to be a clerk in a merchant's house. But, alas! '*Ex quovis ligno non fit Mercurius.*'"

"My soul much humbled by thinking of the character of Christ, and comparing my own with it."—"Read Button against Fuller — Fuller's reply. B. pleads the cause of free grace. F. the cause of necessary righteousness. B. says, take care of Arminianism. F. says, take care of Antinomianism. B. says, don't pull down the throne of grace. F. says, don't pull down the throne of judgment. I look upon them both with pleasure. F. is far superior in powers of reasoning and language; and, I think, upon the whole, he deserves most to be followed. But I hear one say, 'Call no man master on earth.' Spent two sweet hours in the company of Mr. Fuller, Dr. Gill, Archbishop Tillotson; I think I should be happy in their company for ever. I felt some sweet aspirations after the perfection of the heavenly state."—"O how sweet are spiritual employments, when performed in a spiritual frame."

After collecting one day for the new meeting-house,—"Praise the Lord, 'The God of heaven, he will prosper us; therefore we his servants will arise and build,' (Neh. ii. 20.) I earnestly prayed the Lord to give me success in this day's work, and he has not turned away my prayer, nor his mercy from me."

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" Lord's day. Preached in the morning, John xxi., 'Lovest thou me?' Sweet opportunity. 'Bless the Lord, O my soul.' I enjoyed myself in prayer and in preaching very much. Spoke more slow, deliberate, and calm. I trust I did feel the sweetness of the subject. In the afternoon, Luke, xiv. 15, 'Eateth bread in the kingdom of God.' Very good season. Surely the Lord was with me, and helped me to speak with all my heart, and soul, and mind, and strength.

'O! the delights, the heavenly joys!'

At the Lord's table very happy—my heart fervent—brethren and sisters numerous. Walked leisurely to Plaistow. In my journey, the benediction of the high priest struck me, and I took that, —'The Lord bless thee and keep thee,' &c. This has been a blessed day to my soul. Lord, prepare me for temptation. I feel myself entering into temptation—O keep me from the evil of it. While this building business is in hand I shall be much in public, much exposed. It struck me forcibly, while returning from Plaistow, that I need, just now, very great circumspection. May I have all my eyes around me, lest I make some dreadful blots and blunders in my life."

" Mrs. ——, the widow, said she would give the widow's mite. I told her the widow gave two mites. She went and fetched two guineas."—" My friend, Mr. ——, suggested, lately, that he hoped

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he could procure me a young man to be with me, as a preparative to his going to the academy at Bristol. I do think, if I am qualified for anything, it is for that. My opportunities and advantages, under Mr. Ryland, looked that way; I think I should be quite in my element. Resolved, last night, that I would mention it modestly to Mr. Booth, Dr. Rippon, Mr. Smith, and some other ministers, who are the most likely to encourage me." —"While reading Halyburton's life, fear of death came upon me. Blessed Redeemer! take me by the hand when I come to the dark valley; let me not stumble there."—"This world is now all in confusion! Events are in heaps.

'A mighty maze, yet not without a plan.'

"His will was the adorable spring of all; his decree marked out the channel; and his providence directs the stream.'"

"I think, for some weeks past, the doctrines of grace have brightened in my view. My heart has been more infected with legality than I was aware of. Adore the Providence that put into my hands 'Booth's Reign of Grace,' 'Berridge's Christian World Unmasked,' 'Toplady's Zanchius on Predestination.'"—"Let the *original* Hebrew or Greek, of every text I preach from in future, be fairly copied and well understood."—"Mr. Wesley's friends, in Bromley, had a love-feast; sad confusion; many spoke experience; place crowded; the ministers,

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particularly, seemed very sincere, serious, and fervent. But, alas! I think it was striking the blood upon the threshold which Israel might not do. David called for those who feared God, not others, to hear his experience; but these good people seemed to cast pearls before swine, and give that which is holy unto the dogs; not remembering, perhaps, that Paul said once, 'Let not your good be evil spoken of,' and that 'God is not the author of confusion, but of peace.'"

"Many uneasy thoughts, and, I think, unreasonable ones, prevented my sleeping."—"At prayer-meeting expatiated a little, with sweet pleasure and enlargement, on the glories of the heavenly world,—alas! it was like drawing the picture of a man, or the map of a country, I never saw! 'We know not what we shall be.'"—"I feel an attachment here which, I think, nothing could dissolve, when I think that my labour has not been in vain in the Lord."—"Resolved to speak evil of no person absent, and to learn something from every person present."—"Lord, pardon me for the past, pity my present case, purify me for time and eternity to come. I feel increasing desire to fill up my time honourably and usefully. Yesterday, read over my dear Jonathan Edwards's resolutions; and I do solemnly resolve, as he did, 'to live with all my might while I do live.'"—"Very much distressed for a text, but the Lord was my helper! O may I never preach a Christ unknown, nor deal in the false commerce of

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truth unfelt. In the evening my soul was all awake and alive. I would not change the honours and pleasures of the pulpit for the honours and pleasures of the largest empire in the world."

"I feel every day dissatisfied and discontented with myself. O! for greater purity of heart and zeal for God."—"I was deeply affected to-day, in the garden, with the thought, what, if while the evil tempers of my heart are indulged, the Holy Spirit, the Holy Dove, should fly away from me! How sweet and gratifying to our evil hearts it is to speak evil things of others. May I have increasing tenderness of conscience in this and every other respect."—"O my soul! watch and pray."

"Birth-day, May 10, 1798, aged twenty-five. Almighty God! pardon the sins and follies of my past life; pity me in my present difficulties; purify my heart, that my life may be wholly devoted to thy service; help me, that henceforward I may walk more closely with thee; that I may be more fruitful and useful; that I may be more spiritual and cheerful; that I may have more firmness and intrepidity; more of the wisdom of the serpent, and more of the harmlessness of the dove. I loathe myself because of my folly, sluggishness, and sensuality. I mourn sore within because my heart is so impure, and my life so unfruitful. O, pour out thy Spirit upon me in a more abundant measure. I bless thee that I have never deserted thy cause so as to open the mouths of gainsayers. I bless thee that I have not

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lived altogether in vain! I bless thee for increasing acceptance among the people of God in general, and the people of my own charge in particular. I adore thee for that ardent attachment which I constantly feel to the work of the ministry with which thou hast honoured me. O my God! thou knowest there is one request which I often urge at thy throne;—is it not a lawful one?—Shall it not be granted?—Will it not be for my good? I desire to submit to thy infinite wisdom! O bless me indeed, and enlarge my coast, and let thy hand be with me, and keep me from evil, that it may not grieve me. My hope is in the blood of thy dear Son; my strength is in the powerful assistance of thy Spirit; my supreme good is in thee. I pant for increase of purity as for increase of happiness. To thee I devote the faculties of my body and the powers of my mind. To thee belongs the little property I am possessed of, and to thy service I here consecrate it. My time and my eternity I would spend in glorifying thy grandeur, thy government, and thy grace. To thee I surrender my dear E——, my dearest earthly treasure; I acknowledge her as thy gift; let her be continued with me during the pilgrimage of life; crown her with thy richest blessings; render us more completely and more successfully a pattern of the tenderest conjugal love! Grant me whatsoever will be for thy glory to give, and for my good to receive, for the sake of my adorable Redeemer, to whom with the eternal Fa-

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ther, and the eternal Spirit, as to the one true God, be glory, and honour, and praise, for ever and ever. Amen."

"Perusing Mr. Booth's Pædobaptism Examined; what extensive reading! How cogent the reasoning! How elegant the language! How smart the pleasantry. Such profound erudition; such immense reading; such close argumentation; such sparkling genius; such elegance, and strength, and felicity of diction, are seldom, very seldom, united in one author."

"I trust I felt some real humiliation, before God, on account of the hardness of my heart. My soul mourns because of my pride; my pride was hurt because I could not find liberty to preach a *fine sermon* on the crucifixion of sinful appetites and passions.

'Curs'd pride, that creeps securely in,
And swells a haughty worm.'

O blessed Spirit, help me to nail it to the cross of Christ."—"After school, prayed earnestly that the Lord would go with me into company, and be with me in the church-meeting, and God granted me that which I requested."

"Wednesday, June 20, 1798, removed from Bow to Stratford; most laborious day to my poor body! Mind much composed; more directed towards heaven than I expected it would be."—"Lord, grant that I may be more useful in this neighbourhood than I was in that which I have left."—"Most miserable

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day! *tædium vitæ;* languishing body; unsettled mind; three sermons to preach; no text could I find; no comfort at home or abroad; prayed without success; took my Bible into the fields; still disappointed; no text; about six o'clock the skies cleared; thoughts flowed in; wonderful change, not to be forgotten."—"I feel, more than ever, my dependence upon God for a good frame of heart, and without that I can neither preach well nor prepare to preach."—"Sitting at Mr. ——'s, a thought struck me that it would be right to attempt a lecture at Bromley; and this will we do if God permit."—"I have had to lament a good deal of sourness and sadness of temper lately. Help, Lord!"—"Distressing day! Surely the Lord has left me! Could not find a text; my sufficiency is of God indeed; this is a very useful lesson."—"Dr. Owen's book on Spiritual Mindedness very searching, very useful. Lord, grant that every book I read may do me good."—"Sweet is the communion of saints; christian love to christians, as such, expands the heart."

"Tuesday, October 30, 1798. 1. I have been very much dissatisfied, a good while past, with my desultory mode of study. 2. I dare not act as if I looked for half-a-dozen centuries of life to come; therefore, let me redeem time. 3. It will be expedient to have a plan to the end of the year, though I know not that I shall live to the end of the year. 4. Make a point of retiring to prayer every morning as soon as breakfast is ended, and watch the

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frame of my mind in duty. 5. Before breakfast, 'heart studies,' as Mr. Ryland called them. After breakfast, 'hard studies.' In the afternoon, all I can spare from visiting my flock,—light, soft, sweet, and entertaining studies. 6. Remember, I must be, in all, a 'man of one book;' to understand and embrace, to explain and enforce, the Bible, is the end of my life on earth. 7. Take moderate exercise every day, if possible, before dinner; eat no suppers; this last thing I am sure I shall find very profitable. Morning studies: Witsius; Econ; Pres. Edwards on the Will; Locke's Essay on Human Understanding; Pres. Edwards on God's last end. Miscellanies. Afternoon entertainments: Derham's Astro. Physico. Theol. Review. My little stock of scientific knowledge collected at Mr. Ryland's; classics, Greek and Latin; history, philosophy, poetry, politics, and medical books; Guthrie's Geography."

"For some time past I have been exceedingly happy in meditations on my bed. Just before I went to sleep, some texts, suitable for me to preach from, have appeared to me like fine large trees, and I have sweetly contemplated their branches, buds, blossoms, and fruits, and so gone to sleep comfortably."—"I find that if my animal spirits be good, my imagination is lively, and I enjoy myself much more in preaching than when it is otherwise. Query: May I not hence easily be deceived, by supposing I have the presence of Christ, when I

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have not; by supposing I am in the exercise of devout affection, when it is not so."

"This day, I went from the grave of a neighbour to the pulpit: yet a little while, and I shall go down from the pulpit into my own grave. Prepare me, Lord!"—"Satan tempted me to neglect secret prayer; I resisted—he fled. Query: Am I certain that he tempted? Or was it the wickedness of my own heart?"—"Learn from the devil,—sagacity, diligence, zeal, and perseverance."—"Prosperous day in my studies. How sweetly and serenely the vessel glides along under the influence of a fair wind and favourable tide!"

"This week, in connexion with my Greek chapter in a morning, read over the Book of Leviticus with new delight and improvement. It is a bad week, and ought to be accounted so, when I do not read a good portion of the Scriptures."—"Very delightful day! My mind raging for increase of knowledge!"—"Visited Mr. Booth, who is but very poorly. He thinks Mr. Hall, of Cambridge, in parts and learning, the first man in our denomination."—"Finished Dr. Leland's first vol. View of the Deists: 1. Herbert; 2. Hobbes; 3. Hume; 4. Blount; 5. Bolingbroke; 6. Toland; 7. Tindal; 8. Collins; 9. Chubb; 10. Shaftesbury; 11. Woolston; 12. Morgan;—twelve apostles of the devil! Happy the people blessed with a faithful minister! Happy the minister blessed with a faithful people!"—"I find it an advantage to speak off occasionally, as it is to study

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hard in general. New ideas, and proper language, are generated by the action of speaking."—" Heard Mr. ——, 1 John, iii. 1, 'Behold,' &c. Some *raw* fruit, some *ripe*, and some, I thought, very *rotten;* but many candid allowances ought to be made."

On his birth-day, 1799, surveying the past, among other things, he says, " My attempts to get into four seminaries as a student of divinity;—Simpson's, Hoxton; Williams's, Oswestry; Nicholson's College, Cheshunt; Ryland, Bristol."

" Much time spent before I had reason to use; since I have been a rational creature, much time lost in idle musings, idle reading, idle visits. O Lord! forgive the past, direct the future, and let me attend with diligence and zeal to present duty." —" O that I may be willing to hide myself in the shade, that my Divine Master may shine forth in all his glory. When I have composed my sermons, let me ask myself, whether I aim principally to please Christ, or to please the people, or to please myself?" —" Mosheim's Eccles. Hist. has engaged my attention all this week; uncommon ardour in reading. Query: Has my flock been neglected? Great Shepherd of the sheep! pardon my infirmities."—" Periodical accounts entertained and amused me, and did more, for, I trust, they sharpened my best desire, expanded my heart with love, and joy, and zeal."

" Finished Dr. Gill's grand work, 'The Cause of God and Truth,' &c.; a very valuable work."—" My

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mind seemed to myself to be a barren wilderness—a land of drought; yet I felt some strong desires to be useful."—"It is good for a shepherd to live in the midst of his flock."—"Solitude is prejudicial, except it be now and then exchanged for company."—"Studious morning; my heart engaged, I trust, as well as my head; my heart alive in things divine."—"Large company; levity prevailed; I lost the sweet savour of religion, and the sensible presence of Christ, the whole evening."—"O the miseries of a wandering mind, that would but cannot rest."

"Lord's day, Judges, xvi.; very miserable in the delivery; I felt in some parts, towards the close, as if I were scarcely able to speak common sense."—"Every young minister should seek the best connexions."—"My heart is all alive to promote the interest of the Religious Tract Society."—"Alas! what have I been doing? Alas! my indolence and ease."—"Preached, Acts, xxviii., 'Sect everywhere spoken against;' I lost self-possession, in some degree, and could not regain it; much mortified; O that it may do me good." "Lord! improve, enrich, adorn my mind, and prepare me for more abundant usefulness."—"Laboured hard in my study; I bless God I feel an increasing desire to be useful; my life has been, alas! slow, sluggish, and barren, to what it ought to have been; help, Lord."

"My first sermon at the monthly meeting; my mind a good deal overawed and overwhelmed

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with an idea of the superiority of the ministers present. Blessed be the Lord who gave me favour in the sight of the ministers and other friends."—"Visit to Plaistow; found my sheep and lambs there in peace and comfort. Great Shepherd, watch over them and me."—"Sweet liberty in family prayer; often, alas! much dulness, formality; it is a good way to turn the chapter read into prayer; *probatum est.*"

"Began a course of sermons on the five points."—"Some sweet moments, ah! how short, in secret prayer."—"This week, engaged five evenings in public; may the Lord give an abundant increase."—"Not so comfortable as on some Lord's days. Lord, grant that, whether comfortable or uncomfortable, I may be holy and useful."—"Pleasant meeting with the committee of the Tract Society; large orders for the tracts; who can tell but the salvation of thousands may be involved in the success of the institution."—"Read Elisha Coles on Election; sweet, savoury discourse."—"How much depends on good spirits, but more on a good frame of heart."—"Law's Serious Call; a very striking piece; close reasoning; fine imagination; good painting of characters; strong exhortations to a holy life; but, alas! too little of Christ."—"Busy in preparing to establish a book society, which I hope the Lord will bless."—"In the evening very tired, exhausted, but comforted with the reflection that I had not been wearing out my body in the

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service of the devil, the world, and the flesh, but in the service of a dear and adorable Master! Jesus Christ!"

In perusing these highly interesting and instructive excerpts, the conclusion can scarcely be avoided, that, however unconscious he might be of it, he was obviously in a course of training to fill that important station to which, afterwards, he was so honourably called, and the arduous duties of which, for a number of years, he so ably discharged. But, in support of this anticipation, additional evidence remains to be adduced.

The habits of a student, whatever efforts he may exert to correct their retiring influence, are generally too cold and distant for the easy manners of social intercourse. In his stated or occasional visits among friends, he is too apt to be accompanied with that abstraction of thought, the indulgence of which, in his seclusion, may not be less essential to his improvement than agreeable to his taste, but which much the greater portion of society will be disposed to construe into indifference to subjects which justly challenge his attention, if not into studied neglect of the ordinary courtesies of life. Very few persons, perhaps, would have been more exposed to the injurious influence of such suspicion than the subject of this memoir, had not his intense desire for prolonged application to study been happily subjected to his correct judgment, as to the necessity of his being almost daily in per-

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sonal communication with the members of his church and congregation; in addition to which, his journeys to various and distant parts, to collect for the new chapel at Old Ford, and his frequent attendance in committees and friendly associations, with his ministering brethren, and persons whose connexions and pursuits in life were necessarily dissimilar to his own, introduced him to an acquaintance with men and things more extensive and practical than could have been derived from the mere perusal of books, however numerous or well selected, and, in a great degree, released his behaviour from the diffidence and restraint which it might otherwise have contracted.

The present Baptist meeting-house at Old Ford was opened for divine worship, Monday, May 25, 1801, on which occasion, sermons were delivered by the Rev. Dr. Rippon, and the Rev. George Ford, independent minister of Stepney. "Beautiful day," says Mr. Newman, "large auditory; handsome collection; a day long to be remembered to the Lord with gratitude and joy." It was, indeed, the accomplishment of an object which he had long and earnestly desired, for which he had fervently prayed and diligently laboured, and which has been followed by signal and abundant tokens of the divine approbation.

Near this time, his services were solicited in three of the most popular Lord's day evening lectures in London,—Broad-street, Hare Court, and Devon-

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shire-square. In these additional labours he cheerfully engaged, and, at each of these places, remained a lecturer, until the discharge of new and arduous duties, on which he subsequently entered, rendered his longer continuance imprudent, if not impracticable.

The war with France was, at this period, raging with awful and destructive violence. From the French coasts the threats of invasion were loud and reiterated, to which this country responded by prompt, vigorous, and, extensive preparations to meet and repel the attempt. Among these, the formation of a powerful volunteer force was not the least considerable; and, as these troops included a large number of persons connected with every section of the christian church, many of its ministers delivered addresses to the volunteers in their respective neighbourhoods, which, in not a few instances, were afterwards published. Among these appeared a discourse preached by the pastor of the church at Old Ford, founded on 1 Tim. vi. 12: "Fight the good fight of faith." Urging upon his hearers the importance of the spiritual conflict, he says, "Reflect that in this war, so different from all others, victory is certain. 'Through God we shall do valiantly; for he it is that shall tread down our enemies. The weapons of our warfare are not carnal, but mighty through God. Nay, in all these things we are more than conquerors through him that loved us. Thanks be unto God that giveth us

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the victory through our Lord Jesus Christ.' Go on, then, and fight manfully under the banner of Christ, for he hath said, 'Be faithful unto death, and I will give thee a crown of life.' He will give a crown of righteousness, a crown of glory that fadeth not away. Yet a little while, and you shall share all the honours of the christian hero. What glory must it be to 'eat of the tree of life, which is in the midst of the paradise of God; to be clothed, and to walk with Christ, in white raiment; to have your name confessed before the Father, and before his angels; to sit with Christ in his throne, even as he also hath overcome, and hath sat down with his Father in his throne.' Such honours are decreed to him that overcometh. Can the world present anything comparable to these honours as an object of ambition? When you arrive in the world of glory, will you not cast your crown at the feet of Jesus, and say, 'Not unto us, O Lord, not unto us, but unto thy name be all the glory given?'"

In this manner did christian wisdom and benevolence endeavour to make the awful preparations of a threatened domestic calamity subservient to advance the knowledge and secure the triumph of the "good soldier of Jesus Christ."

From a number of entries in his daily record, it is sufficiently obvious that when, in 1798, he relinquished his day-school, it was no part of his design to renew, at a future period, his toil in that line of honourable but laborious service. Repossessed of

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his invaluable hours, he exulted in his freedom from pursuits which had painfully embarrassed his plans and retarded their progress. His pastoral duties, his literary exertions, and his social engagements, were all now prosecuted with fresh ardour and increased enjoyment. In this manner the next five years of his valuable life were expended, throughout which no remnant of his time appears to have been unoccupied. In labours he became more abundant, both in public and in private, in those which were directly official, and in those which might almost be regarded as the necessary result of the prosperity with which they were attended. At length, however, a pressure, similar to that which had previously determined him to encumber himself with a school, was again experienced, to which what follows is clearly a reference.

"My mind has been much exercised of late. Shall I recommence public teacher of children? Shall I go to Bow, and take six boys to board? Will it be consistent with my duty to my flock, and my ordination vows?"

Upon mature deliberation, he resolved to attempt a boarding-school, and with this object in view he removed to Bromley, June 27, 1803. For completing his plans, and making them extensively known, the remainder of this year seemed to be no more than was necessary. To his apprehensive mind, however, it was a season of no inconsiderable anxiety, lest this endeavour should not be in accord-

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ance with the will of God, and, consequently, not accompanied with his blessing. But, in the commencement of 1804, he opened his seminary, and was soon encouraged by having the sons of several highly respectable persons placed under his tuition. It was evidently his principal object to make this new effort, as far as possible, subservient to his pastoral relation. When, therefore, he had conducted it only a few months, he sought for an assistant, to whom he might so far confide its superintendence as to relieve himself from the necessity of constant personal attendance. In selecting a suitable person for this purpose, he sought Divine assistance, and was speedily directed to one, whose services he appears to have highly appreciated, and whom he designates his "*fidus Achates.*" His prospects, however, in less than a year, making a change expedient, another was almost immediately supplied, in the estimable individual who, justly entitled to the fullest confidence of his employer, a few years afterwards, succeeded him as proprietor of the school, and has, up to the present period, successfully conducted it; having, also, long and honourably sustained the office of deacon in the church at Old Ford. What follows is equally creditable to the writer and the person to whom it refers. "I thought I never should have so good an assistant as ——— was, but the Lord, in his bounty, has given me a better." Valuable as such aid unquestionably must have been, he still so

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deeply felt his responsibility, not merely as the instructor of youth, but, also, as having entrusted to his care, paternal attention to their eternal interests, that when, at the commencement of the vacations, he delivered up his charge, he was accustomed to inscribe, "*Exoneratus sum, Laus Deo!*"

His mental and physical exertions were perhaps never greater than about this time. His ministerial exercises were rather increased than diminished, almost always preaching three times on the Lord's day, and, except Saturday, seldom having one evening, during the week, which was not occupied in a similar manner. His attendance at the weekly meetings of the Tract Society, which he zealously endeavoured to promote, by continuing both to write and to distribute tracts; and all the provisional meetings relating to the British and Foreign Bible Society, at this period about to be formed, besides those which were more immediately connected with his own denomination, was more regular and constant than that almost of any other member of these christian and benevolent institutions.

As early as the beginning of 1803, certain leading individuals were desirous of founding an academy in or near London for preparing young men, of the Baptist denomination, for the christian ministry. The proposition for such an establishment, however, was not then met with sufficient ardour to encourage its adoption, and it remained, therefore, except as a subject of occasional conversation, in

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abeyance for more than a year, when it was deemed expedient to attempt something upon a more humble, though, perhaps, not less useful, scale, than had been originally projected, and which might better accord with the prevailing views and wishes of that period.

Accordingly, on Friday, the 10th of August, 1804, a meeting was convened, at the King's Head, in the Poultry, which was numerously attended, at which was formed "The Baptist Education Society," and out of which "The Baptist Academical Institution, at Stepney," gradually grew. This new society owed much to the wisdom and influence of the venerable Abraham Booth, after whom, perhaps, no one took a deeper interest in its formation and success, or was more frequently appealed to in its various deliberative meetings, than the subject of this memoir; and some of the following pages will disclose that, to this institution, after it had attained its more literary elevation, many of his best years were laboriously, conscientiously, and effectively devoted.

His sentiments on communion were strengthened and confirmed by his intimacy with Mr. Booth, into whose hands he put a manuscript which he had written on that subject, and which, having received his judicious revision, appeared in 1805, under the title of "Baptism, an indispensable term of Communion." This pamphlet has been long since out of print.

The preface contains the following paragraph :—

"The writer of the following pages has assigned his

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reasons for thinking that unbaptized persons should be refused admission to the Lord's table. The subject has been frequently discussed, yet, plain as it is, he apprehends that it is but little understood by a large multitude of those who profess godliness. He has no desire to stir up strife and wrath, but to promote the interests of peace, by a plain statement of truth. For he sincerely believes, that many of those who clamorously denounce the conduct of the baptists as unkind and uncharitable, unjust and unscriptural, would renounce their censures, or, at least, moderate them, if they calmly considered the grounds of our practice."

Seldom, indeed, has even a christian minister been honoured with so considerable a measure of respect and confidence, or possessed such a weight of character, as the Rev. Abraham Booth; and, to those who enjoyed the privilege of his personal friendship, it will not be at all surprising that, in delicate and perplexing cases, his judicious counsel should so frequently be sought, and the expression of his matured judgment so generally deemed conclusive. By no one were his wisdom and piety more justly appreciated than by the subject of this memoir. Admitted from the commencement of his public religious profession to a sort of paternal intercourse with him, he was accustomed to listen, though not with slavish servility, yet with the most respectful deference, to the statement of his sentiments on such literary, theological, or ecclesiastical

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subjects as reading, reflection, or the course of events, might suggest. It will, therefore, be naturally expected, that the death of so revered a friend in the ministry would be felt in no ordinary degree. Referring to this event, which occurred Monday, January 27th, 1806, he says:—"This evening, my ever to be lamented friend, Mr. Booth, died; about nine o'clock. He was the best friend, in some respects, I had on earth; but my heavenly Friend is where he was." On the following day, he writes thus:—"Alas! I had thought of spending this day with Mr. Booth, reviewing his books. How uncertain our opportunities. My plan is not perfected. I had his opinion of nearly half his books. It is in vain now to wish I had his opinion of all. If I had not sacrificed a good deal to go when I did, I should now be very unhappy. Mr. Booth's death may be called *sudden*. How little I thought, last Thursday, when I spoke to him in the vestry, that it would be the last time. Highly valuable has his friendship been, almost fifteen years. 'Bless the Lord, O my soul!'" Lord's day, the 16th, the following month, he preached, at his own place, a funeral sermon for him, from 2 Sam. iii. 38.

Among many others, who were desirous of shewing a similar mark of respect to departed excellence, the writer of these pages, then residing at Colchester, preached from Zec. i. 5.

In August, this year, it occurred to Mr. Newman to preach at Unicorn-yard, before the monthly asso-

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ciation of ministers and messengers. The subject assigned to him was, "The work and reward of faithful deacons." He selected for his text, 1 Tim. iii. 13. This discourse was heard with so much satisfaction, that its publication was urgently requested. To this he acceded, and it has since passed into a second edition. In this sermon it is inquired, "Who are faithful deacons; what is their work; and what is their reward?" Each of these inquiries is pursued in that clear, correct, and discriminating manner, which so eminently distinguished all the productions of his pen. The concluding reflections, from which the following is a quotation, are exceedingly forcible.

"1. Churches intending to choose persons for the deacon's office, should be cautious. 'Let these also first be proved.' In this matter, as well as in every other, it becomes us to guard against extremes. We should beware of supposing there is any mystical sanctity in the office of a deacon; for this is the ludicrous superstition of a weak mind; perhaps sometimes the pitiable weakness of a strong one. Surely it is a very simple thing to serve tables. On the other hand, let us beware of secularizing the church of Christ. We should be ever adverting to that remarkable saying of our divine Lord, 'My kingdom is not of this world.' Some have seemed to suppose that a christian church should be modelled after the constitution of our civil government, consisting of king, lords, and commons. But, excellent as our civil constitution

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is, (the glory of the world!) we must look to another code of laws in regulating the affairs of the church of Christ. Wherever the abovementioned gross perversion obtains, the minister becomes a tyrannical despot, the deacons a proud aristocracy, and the people little better than a democratic mob, fond of fierce debates. Besides, the man who, with Cæsar, resolves to have no superior, will probably go further, and resolve, with Pompey, to have no equal. Oh! what a contradiction is all this to that saying of Jesus, 'One is your master, even Christ, and all ye are brethren.'

"2. The character of a deacon is important, and ought to be respectable. It is important to himself; for his comfort, his credit, and his usefulness, are all intimately concerned. It is important to the church; for the respectability of the whole society, and the interests of the poor members in particular, are deeply involved. It is important to the pastor; for the perpetual intercourse between the pastor and the deacons will be either very pleasant or very painful. If I be not greatly deceived, I love all my brethren in the ministry with a cordial affection. But if I could find it in my heart to wish an emphatical curse to any one of them, I should wish him to have among the deacons a covetous, officious, fickle-minded, half-hearted, self-willed man—Diotrephes—such a man as the late Mr. Robinson would call a lord brother.

"Christian brethren, give to the minister I love,

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for a deacon, a man in whose house he may sit down at ease when he is wearied and loaded with care; into whose bosom he may freely pour his sorrows, and by whose lips he may be soothed when he is vexed and perplexed; by whose illuminated mind he may be guided in difficulty, and by whose liberality and cordial co-operation he may be animated and assisted in every generous undertaking. Such deacons as these I have the happiness to be acquainted with at home; such deacons, I rejoice to think, are now before me.

"I exhort you, brethren, to maintain the respectability of your character. To secure this, labour to excel all the other members of the church in knowledge of the scriptures. Being rendered more conspicuous than others by your official character, you will be more looked at than the godly and ungodly of the congregation to which you belong, and, therefore, it will behove you to be circumspect. Remember, 'statues on the top of a house must be larger than the life.' Endeavour to preserve tenderness of conscience; and live not merely in a blameless, harmless way, but so as to exhibit an example worthy of universal imitation. In all the intercourse of domestic life, in every character you sustain, as husbands, fathers, masters, be exemplary. In family worship, in catechising your children and servants, in your general spirit and conversation, in all the management of your secular business, be exemplary. If it be required of any

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one in the humble condition of a slave, much more from you, 'to adorn the doctrine of God our Saviour in all things.' In your contributions for the support of divine worship, be exemplary. Thus, with good grace and with good effect, you shall stir up others. The members at large will expect you to go before them in this matter. If God has blessed you with wealth, labour to be 'rich in good works, ready to distribute, willing to communicate to others, laying up in store for yourselves.' So David, having given largely to the building of the temple, exhorted the princes and others with good success. When visiting the poor, the sick, and the distressed, think of the tenderness of Jesus Christ. Your office will often require you to 'weep with them that weep.' Offices of love should be performed in the spirit of love; and a small donation may sometimes be doubled in value to the receiver by the manner in which it is bestowed."—pp. 17—20.

The Appendix to this excellent discourse contains an able sketch of the character of the Rev. Abraham Booth.

That he might give the fullest proof of his call to the ministry, and his deep and continued solicitude for the spiritual improvement of "All the flock over the which the Holy Ghost" had made him an overseer, he entered, about this time, on a course of casuistical lectures, embracing questions of great interest both in practice and experience. During the continuance of these exercises, the Thursday evening service was appropriated to them; and in

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what an elaborate and edifying manner he conducted these weekly discussions may be inferred from the two following specimens.

"I. Question: What are the best means of increasing brotherly love, or christian affection, among church members and a minister and his people? (1 Thes. iii. 12.) 1. Consider what is implied—that love exists. Christian love is not the cold ceremonious courtesy of polite circles, the carnal fondness of the voluptuous; it is founded on sentiment. Can two walk together except they be agreed, perfectly joined. It is founded on a similarity of taste, mind, or savour of the things of the Spirit. It is the fruit of the Spirit, (Gal. v.) It is strength—a threefold word—an army organized. It is honour, how good, how pleasant, (Ps. cxxxiii.) It is happiness, love, joy, and peace, go together, (Gal. v.) It is prosperity, (John, xvii.) 'That the world may know,' &c.

"2. Best means: Avoid tale-bearing and backbiting. (2 Thes. iii. 11.) Receiver is as bad as a thief, —'As the north wind driveth away rain,' &c. Avoid excessive intimacy. Prov. xxv. 17, 'Withdraw thy foot,' &c.—Ryland said, if Hervey lived in the same house, he would not go to see him above once a fortnight, though he loved him as his own soul. Study to maintain high notions of the importance of love. Men pursue money because they think highly of it—learning—honour. Let neither sympathy nor reproof be neglected. Not sympathy. 'Bear ye,' &c.—'Weep with,' &c. Not reproof.

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(Matt. xviii.,) 'Let the righteous smite,' &c. 'He that rebuketh shall find,' &c. Study to co-operate and combine your energies in pursuit of some good object. The young men and women who are united in our Sunday-school, love one another better for that object. As to ministers, if they would love their people more, they must labour more to do them good. As to the people, if they would love their ministers more, they must study to make them happy. Query: Do you pray for your minister? Do you attend regularly his ministry, without any interruption but what Providence makes for you? Do you contribute to his support and that of his family? Do you study to maintain his reputation by maintaining your own? If not, I do not wonder that you do not love your minister much."

"II. Question: Does a man possess faith before repentance? If so, what is faith? Answer must be in the affirmative, or in the negative, as faith is understood in a larger or a stricter sense. 1. I answer, *yes;* for he must first believe the testimony of scripture concerning God's character, justice of the law, the great evil of sin, before he is sorry for it. 'Without faith, it is impossible to please God; he that cometh to God must believe that he is,' (Heb. xi. 6.) 'So the people believed God, and proclaimed a fast,' (Jonah, iii. 5.) 2. I answer, *no;* for till a man laments the evil of sin, he will not welcome a holy Saviour. 'Repent, and believe the gospel,' (Mark, i. 15.) 'Repent, for the kingdom of heaven is at hand.' (Matt. iii. 2, 4, 17.) 'Repented not,

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that ye might afterwards believe in him,' (Matt. xxi. 32.) 'Repentance towards God, and faith towards,' (Acts, xxvi.) 'Repentance from dead works and faith,' (Heb. vi. 1.) 3. Neither the bible nor the experience of a believer accords with the exactness of a systematic theory, which you see in a body of divinity. 4. The order of nature, and the order of time, may not always coincide; and our perceptions may differ from both. In the order of nature, a father is before his son; in the order of time, he is not. From the sun proceed *light* and *heat;* but we see the light before we feel the heat. From a gun proceed the *flash* and the *report;* we see the flash before we hear the sound; yet both are generated at once. 5. This answer will do for the question, 'Does regeneration precede faith, or does faith precede regeneration?' Faith, in a large sense, precedes regeneration; for we are regenerated by the word, and by the word *as believed.* On the other hand, faith, in a strict sense, is a holy exercise. 'With the heart man believeth;' and 'Faith worketh by love;' therefore, must be the effect of regeneration. There must be a spiritual life before there is a spiritual act. 6. While we guard against the danger of metaphysical subtleties and 'foolish questions,' let us contemplate the immense importance of repentance and faith. 'Except ye repent,' &c.; 'He that believeth not,' &c. 7. These two things are inseparable, though they may be distinguished,—as the colours of the rainbow. What is that repentance worth, which has

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not in it the nature of faith? What is that faith worth, which has not in it the nature of repentance?"

At Plaistow, his highly acceptable services were still regularly continued, and attended with the most gratifying tokens of the divine approbation. Many, in connexion with his ministry there, received their first religious impressions, and afterwards became valuable members of the church at Old Ford. The village had become the residence of several highly respectable and pious families, and, at length, it was considered desirable to erect a building for the worship of God, which, hitherto, had been conducted in a hired room. For this purpose a liberal subscription was commenced; and, on Thursday, October 15, 1807, the present neat chapel was publicly opened. The most influential contributors to this new erection being pædobaptists, it was ultimately resolved to incorporate such persons as were deemed eligible, and were disposed to unite into a church of that denomination. But, at the same time, the distinguished instrument, in whose exertions the cause had originated, and who had so long and affectionately watched its progress, was earnestly solicited to countenance this rising interest with his benevolent assistance, as heretofore. In compliance with this request, he continued his services, as usual, on the Friday and Lord's-day evenings, until, having thus laboured for fifteen years, very often at a great expense of mental and bodily fatigue, and, during the winters, exposed to

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the darkness and severity of the season, paramount claims rendered his retirement from this branch of exertion indispensable. He took his leave of them by an affectionate discourse, found on Philip, i. 27 : "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

The extracts selected from the diary, to conclude this section, extend through a period of nine years, from 1800 to 1809.

"Public prayer-meeting: frost intense; but, I trust, our hearts were warmed with heavenly love. I found some sweet liberty in a general address. 1 Sam. 7. Ebenezer."—"This day, (6th Jan., 1800,) seven years ago, I was called to the ministry by the church at Waltham Abbey. My venerable pastor preached on the occasion. 1 Peter, 'Oracles of God.' What mercies have I experienced! My first apprenticeship to my divine Master has been sweet indeed!"—"Preached, Isa. lxvi., 'We are all as an unclean thing.' This one of the plainest and best sermons I ever composed. O, that it may be useful!"—"Visited a poor woman, to whom, I hope, the Lord has made my ministry useful. She told me, that when I preached the funeral sermon of Mrs. ——, it 'turned her heart round, and round, and round, and upside down.' She seems much concerned about her salvation. Help, Lord!"

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"Worked hard in sermonizing; laying plans. The Lord help me to fulfil my ministry!"

"This week, more attention to sermonizing than ever. Visited a good part of my flock. Read Virgil, book ii., with ease and pleasure. Enjoyed considerable spiritual activity."—"Spent the evening with brother —— and sister ——. Alas! how often we begin conversation in the Spirit and end in the flesh. I bless God I did not fall into the snare. I feel the usefulness of prayer, watchfulness, self-denial; but might I not have broken the snare for others? Did I use the authority which, as a minister of Christ, I might have used?"—"Troubles upon troubles—pool stirred—corruptions rising; alas!"—"In the morning very low, dejected, distressed. I went and cast my burden upon the Lord, and he sustained me."—"Walking to Ilford, I enjoyed some sweet communion with my God in prayer."—"Large congregation to-day; my heart revived. I hope the Lord will make me an instrument of much more good than heretofore."—"Saturday: Preparing to sound the trumpet."

"Lord's day. Laborious, happy day. Morning, walked to Mr. Booth's; preached Acts, xix., 'The name of the Lord Jesus,' &c. Savoury season; the fear of man was far from me. Dined with Mr. Booth. — Walked to Mr. Rance's, Hackney: Preached, Matt. v. 8, 'Blessed are the pure,' &c. Walked home to tea, then walked to Plaistow; preached, Gen. xv., 'Lord God!

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whereby shall I know,' &c. Blessed be God for strength equal to the day; I walked fourteen or fifteen miles."—"Are the natural powers of man impaired by the fall? If so, how far? And if so, how do we reconcile this with the law of perfection, admitting that natural power is the measure of obligation?" This question, and the following, were discussed at a meeting of ministers:—"Do the scriptures ascribe the miracles of Christ, his support under his sufferings, and his resurrection, to his own divine power?" It seemed generally agreed, not, though Mr. —— and others thought that there were, in some of his miracles, displays of his own divine power: "I will, be thou clean." —"Christ more humble than the angels, because nearer to God."

"Thursday, 27th Feb., 1800. This morning, finished the Greek Testament a third time, by the simple expedient of reading a chapter as soon as I rise; 260 chapters in all. Four times it may be read in about three years. But, alas! I have but seldom, I fear, read with truly devotional feelings. Mr. Booth's advice is,—aim not, in such a season, at critical reading; aim at devotion."

"Saturday. Rose early; good many hours in my study; found sermonizing pleasant. On the whole, a very good day. This week I have been, blessed be God, more careful in redeeming time, and I have found the benefit of it."—"This morning, reading Archbishop Leighton's two sermons on Isa. lx. 1,

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'Arise, shine,' &c. I felt as if surrounded with a blaze of glory from the Sun of righteousness."—"Remember me, O my God, for good, and pardon the sins of this week."—"I intend to open a lecture at the Assembly-room, [Stratford.] What are my motives? Yesterday evening, walking to Barking, I endeavoured to examine. Search me, O God!"

"I hope I shall ever have reason to be thankful for the opportunity of opening a lecture in the Assembly-room. Whether it succeed according to my wishes or not,—1. It will do my own soul good; 2. It will inflame the zeal of my friends; 3. It will be a seed sown among my unconverted neighbours; 4. It will conciliate those who are rather unfriendly to the new meeting at Bow; 5. It will animate the exertions of those who are friendly to it, to get it established the sooner."

"Saturday, May 10. My birth-day. I trust I felt a little gratitude, but too little; and too little humiliation. O, my God! leave me not; thou hast blest me twenty-seven years, and, if I live twenty-seven more, O that I may spend them to thy praise!"

"Lord's day, May 11. This morning and afternoon very unhappy. Was my pride mortified? so it should be. I felt myself very awkward; thought of giving up the ministry. For two or three weeks past have found great difficulty in fixing upon a text. O, my God! pity me. In the evening, at Plaistow; my full heart found vent; O that I may be useful!"—"O that my soul may not sink into

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lukewarmness. This has been my ruling desire for several days past, for myself and for the dear people of my charge. Very much refreshed at the prayer-meeting."—"It is difficult to maintain spirituality of mind in such circumstances as I have been in for two or three weeks past. I bless God that I have been disposed to pray for it, and to aim at it."

"Saturday morning. But poorly in body; Lord, revive me! Unsettled, discontented, unhappy, great part of the day. Sermonizing difficult. And now, at the end of the week, I desire to be enabled to seek pardon and purity in the blood of Christ. Ebenezer."

"Strange, uncommon thoughts, about giving up the work of the ministry. Lord, pardon, pity me. I never felt myself so unfit to preach as I do now." —"O for the wisdom of the serpent and the harmlessness of the dove."—"I hope it is wholly to be ascribed to my pride and vain affectation of shining, that I think I am so awkward. I scarcely can allow myself to believe that I am fit to preach at all. May real humility possess my heart for ever."

"How vast is the work of a minister! How incessantly should he watch and pray! Help, Lord." —"Rose late; languid, very hot weather of long continuance. In the evening, delightfully revived at the prayer-meeting; expounded Psalm, lxxii. My heart drawn out in ardent desires for the salvation of the world."

"Lord's day evening, Plaistow. Luke, ix. 'Set

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thy hand to the plough,' &c. My heart deeply engaged,—drawn out in earnest desires. O for a sight of the powerful work of God in this neighbourhood!"

"Finished Virgil, Æn. vii." — "Musing on the late wonderful revivals in America, I resolved to read President Edwards' account, 1736, which excited some strong desires to God in behalf of my own country, and my own neighbourhood in particular."—"I feel my soul much engaged in prayer and preaching for the conversion of this neighbourhood. Is not this a token for good?"—"Lord's day. But little enjoyment; mind cold, heart cold; Lord, pity and forgive!"—"Thursday evening preached comfortably, Psa. cxxvii., 'Except the Lord build the house,' &c. It was a time of refreshing from the presence of the Lord."—"Read a chapter in the Greek Testament, as usual, but, oh! how little devotion. I strove to raise my mind; alas! how hard to lift one thought half-way to God."—"Sat up till almost midnight, preparing for the 'Evangelical Magazine' a memoir of my old friend, Mr. Ryland."—"O that I could see the fruits of my labours! How dry are the bones! Old Ford, Stratford, Plaistow. 'Come from the four winds, O breath, and breathe on these slain, that they may live."—"Thursday evening preached comfortably at the methodist meeting. Col. iii. 1, 'If ye then be risen with Christ.'"

"Minutes of the conference of the United Bre-

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thren, 1798, delighted me. What amiable simplicity, humility, sweet unction, ardent zeal, laborious, self-denying endeavours!"—" Maxim: Always judge of men by the things they do, and not of things by the men who do them."—" O how much a good sermon depends on a good frame of heart!"—" 'Life of Pearce' very animating; let my soul be with his soul for ever."—" Pearce's Life has animated me a good deal this week. If he lived at Stratford, how would he preach, and labour, and love, and endure! Lord, bless me. I hope it has been better with me this week than of late; but does not my closet cry out against me? I am ashamed—I am ashamed; Lord, pity and pardon! Too little converse with my own soul. I fear my multiplied engagements in preaching are a snare to me in this respect. Alas! how seldom do I read the scriptures as a private individual hereafter to be judged by them."—" Read a good deal of Dr. Owen's 'Death of Death.' Some new ideas—new to me; must be examined."—" Adam Clarke's 'Letter to a Methodist Preacher' is a curious piece; some valuable hints; displays genius, learning, knowledge of human life, eccentricity."

" Pray more this week, and more fervently." " Whoso shall fall on this stone (the Saviour in his low state) shall be broken; but, on whomsoever this stone (in a state of elevation), after the day of Pentecost, shall fall, his guilt will be aggravated, it shall grind him to powder."—" Take heed to thy-

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self and *the* doctrine, not *thy* doctrine."—" Out of his fulness, essential fulness, of being, of beauty, of bliss."—" Amused with 'Memoirs of the year 2500.' Felt a little solemnity in thinking of the rapid flight of Time. O that my few years may be well filled up. Read nearly 150 pages of Dr. Owen's 'Death of Death.' Very valuable book; depth, acumen, savour. My mind strongly confirmed in the idea of particular redemption; but much study is a weariness to the flesh."

" Such a multitude of our neighbours attend, that I indulge a hope that God will be glorified in the conversion of some. Stratford is populous; they throng the Assembly-room with crowds. My heart is enlarged. O Jesus, my Lord, glorify thyself."—" Read Mark's gospel, Dr. Owen, &c. Not so happy as yesterday. I am a changeable creature, but my Redeemer changes not."—" What a blessing is a kind, candid disposition! Miserable must they be who are always cavilling, censorious, carping."—" Lord's day evening, to a thronging audience, Isaiah, xxxviii. 1, 'Set thine house in order,' &c. Multitudes of our neighbours present; silent as death. O that the power of the Lord may appear!"

" Mr. Dan Taylor is one of the best preachers I ever heard in my life. Simplicity, solemnity, savour. Not a hard word in the sermon; very pointed, very practical. He had to do with us all the way along, and made us have to do with ourselves. May an abundant blessing follow."

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"Wednesday, Dec. 17, 1800. Finished, fourth time, my Greek Testament; began Christmas, 1797. As the language becomes more familiar, so may the divine sentiments."—"Lord's day. Thronging assembly, as usual. Very happy day all through. I had a rich reward in my labour. But, O for a harvest of souls! Wilt thou not, my God, glorify thyself in the conversion of many of the inhabitants of this town?"

"Dec. 31, 1800. This year read nearly half of Homer's Iliad; nearly the whole of Virgil's Æneid. In the last ten weeks studied, with some success, the controversy on the extent of the death of Christ, and I feel myself more established than ever in the doctrine of particular redemption. The erection of the new meeting-house at Bow, after many difficulties and disappointments, is an event which calls for much gratitude. Our being compelled to leave the old meeting-house, though we strove hard to retain it, will prove a blessing of great magnitude. What do I want? Aim to get more cheerfulness, more courage, self-possession, modest firmness; to abound more in the gift and grace of prayer. Study divinity: Polemical—1. Deistical controversy; 2. Trinitarian; 3. Calvinistic; 4. Popish. Practical—5. Church of England; 6. Baptismal. Casuistical."

1801. "Gloomy walk in the dark from Ilford to Barking; doubtful whether I had not led myself into temptation. I prayed, like Samson, 'Deliver me this once.'"—"Multifarious reading: little im-

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provement, alas! In my study; there poured out my soul to God; but, alas! I have little disposition to pray. My soul, O my soul, what aileth thee?" —" How good is the Master I serve!"—" Walked to the Academy chapel, Hoxton. They insist on my taking part in the lecture. Blessed be the Lord, who gives me favour in the eyes of friends and of strangers."—" Read over Mr. Booth's sermon on 'Amen,' and received from it some severe rebukes."—" He that follows must remain behind. Never be a servile imitator of any preacher."—" Head stupid, unfruitful day, prayed many times; but oh, with what a head!—with what a heart!"—" Collecting contributions; my sighs many, my heart faint; but I looked up, and said, 'O Jesus, is it not thy cause in which I am engaged? I looked up, and was lightened, and my face was not ashamed. Walked many miles; met with some good encouragement. Reached home, very tired, but in good spirits."—" Began to read again Brainerd's Life. He died in his thirtieth year. What attainments he made! How short am I!"

" I have enlarged my connexions while collecting: have engaged in several new lectures, which I hope is extending my usefulness; but, alas! I have had much deadness, dulness of desire. My studies interrupted, no plan of magnitude or importance has been realized this quarter. Watch more, the next; pray more fervently, redeem time: Lord, help."—" Mr. ——'s annual meeting. Mr.

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—— preached, 'God hath from the beginning chosen you,' &c. A flaming, furious, extravagant sermon, more fitted to make Arminians than Calvinists. The truth suffered through the violence of his method of stating it; yet certainly there were many valuable observations forcibly urged. Evening, Mr. —— plain, practical, useful sermon, 'honest conversation.' Yet I was grieved with one particular. He observed, that honest conversation must have a standard; and instead of enforcing the divine law as the rule of life, he talked about the 'rule of the gospel, the privileges of the gospel, the holiness of the gospel.' Thus confounding, as I thought, both law and gospel. Alas, alas! the Antinomian spirit of the times gains ground. Before I retired to rest, I enjoyed a few pages of dear Brainerd's Life."

"Publish the gospel of Christ every day, without one exception; if not in preaching, by conversation, by letters, by distributing tracts. Evening, preached with abundant joy, Rom. viii. 30, 'Them he also glorified.' O, what prospects of glory are opened in the gospel; my heart was alive, and I believe my dear people found it a good season."—"Clarke is worthy of being consulted, particularly on the miracles and prophecies; on the eternal and everlasting difference between good and evil. Resurrection of the same body. Eternal punishment."—"Saturday. My soul anticipated the labour and pleasure of the

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Sabbath."—" Monday. Rose languid. O for grace and wisdom to support me this week."—" Strong struggle with low spiritedness, and overcame it through the blood of the Lamb."—" This week I have preached with greater energy than usual, and have found much freedom; blessed be God. I have walked many miles to collect contributions for our new meeting-house. I have enjoyed good health and spirits, and I find the more actively I am employed for God, the more peace and pleasure I enjoy. But it is difficult to preserve a spiritual savour in passing rapidly from one place and company into another. Ebenezer!"

" Lord's day. My heart was a good deal melted. '*Verbaque provisam rem non invita sequentur.*' "—" Pursued my studies with ardour and pleasure. How sweetly the wheels move when oiled with holy unction from above! I have of late studied experimental subjects, and I think with improvement to my own soul. Yet I am always thinking about the conversion of sinners in the neighbourhood. Had to-day some serious thoughts about the reason why we have not seen of late any instances of conversion among us. Is it for my sin? Have we an Achan in the camp? Have we neglected discipline?"

" Monday, committed my soul to the dear Lord Jesus, and consecrated my feeble powers to his service. Read Evangelical Magazine. Blessed be God, there are tokens of his grace, at this moment, in different parts of Europe, Asia, Africa, and America."

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—"O what a blessing is cheerfulness of mind, when sanctified by grace."—"Dr. Doddridge, on the Epistle to the Romans, by no means equal to Dr. Guyse and Mr. Scott, in evangelical savour."—"Blessed Redeemer! rather let me be annihilated than not live to thee!"—"Read the history of Ruth with a pleasure I never before received from that book. O to live to God!"

"Lord's day. Administered the Lord's supper first time in our new place. But, O the state of my heart: totally out of tune; most miserable Sabbath. I felt utterly unfit to preach: a load at my heart. O that I may be humbled! Lord, I see—I feel—my dependence on thee!"—"Monday, solemn meeting for prayer; lasted nearly three hours. My heart was full. I found it good to be there. In the concluding prayer my heart overflowed."—"O my God, form me to thy image."—"Walking alone up Highgate-hill, read Col. iii. 'Christ sitteth at the right hand of God.' Thought of this many times in the day; it helped me to preserve spirituality of mind."

"Beware of consultations. Think first whether it be necessary, expedient; never put yourself in the power of any man, or any body of men."—"Friday evening went to hear Mr. Sutcliff. (2 Peter, iii.,) 'But grow in grace,' &c. Sensible, savoury sermon. After I returned I found my soul more lively. Went to sleep musing sweetly on these words, 'We shall be ever with the Lord,' (1 Thess. iv. 17.)"—"Saturday. A good day; health better; spirits more

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lively; studies more fruitful. O to live near to God; that is, indeed, the philosopher's stone,—*that* turns all to gold."

"Sermonizing. Alas! a vacant mind, not knowing what to do next. What a multitude of thoughts in one hour! But what is the amount when I weigh them in the balances of the sanctuary?"—"Felt a desire to live, that I might do more service for God. But, O my God! when thou wilt, what thou wilt, how thou wilt. O give me profound submission, and bless the means I use for the establishment of my health."—"Lord's day. On the whole a good day, though I saw a good deal of the wickedness of my own heart. O what diabolical tempers, at different times, working, struggling, warring within. If I am saved, it will be by grace indeed!"—"Wednesday. Walked to Mr. Palmer's meeting-house, (Hackney.) Hinton, of Oxford, preached charmingly; (1 Peter, i.,) 'Kept by the power of God,' &c. Sweet savour of holy things: happy union of elegance and devotion."

"July 31, 1801. Rose soon after six; went with —— to bathe in the river: deep water; my strength failed, I could swim no longer. I began to sink. My friend —— saved me—perhaps from drowning and death!"

"Mr. Booth against Dr. Williams: a very valuable book; not only on account of baptism, but other controversies: sound divinity, excellent language,

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acute criticism, close reasoning, &c."—"I feel more than ever confirmed in the idea, that infant sprinkling is not of divine authority."—"Very poorly in body, dejected in mind; discouraging thoughts about giving up the ministry, through fear that I shall not be able to proceed. Was it pride, or melancholy, or a nervous distemper?—or what was it?"—"Last Saturday evening, taking a walk for a few minutes, to relax my mind, and looking up to the stars, I resolved to renew my acquaintance with astronomy, natural philosophy, &c., and to endeavour to enlarge it, have looked up my books. Ray, Durham's Physico, and Astro. Theol., Ryland's Contemp. Cambray. Borrowed Bonnycastle's Astronomy. I have studied words all my life, now let me study things; and O that all may be happily subservient to the cross of Christ."

"Glorious news from Bengal! I could not go to sleep till I read the pamphlet through; and was abundantly refreshed. Blessed be God."—"I desire to live on terms of good neighbourhood with christians of all denominations here."—"It is not so well with my soul as it was this time last year: examine this."—"O my God, bless me with more zeal and usefulness."—"Lord's day, preached, 1 John, iii. 2; John, v. 39; 1 John, v. In the morning, confused, much at a loss; in the afternoon, clearer conception and bolder utterance; in the evening, preached off-hand, with sweet free-

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dom."—" Bowles's Evangelical Pastor instructed and delighted me. O my God! pity me. How awful is my responsibility!"

" 1802. I have been for some months past labouring up hill, under a cloud; but I have a hope that the Lord will appear again."—" It is best for ministers to have nothing to do with the temporalities of their meeting-houses."—" This evening I felt a great want of savour and solemnity. It was matter of great pain to me that a thought of levity should lodge in my breast at a season devoted to the work of God."—" Some think I have preached too much on the divinity of Christ; but I think I have trod the narrow path between two extremes. Lord, inspire me with the wisdom which is profitable to direct."

" Feb. 26. Since the middle of December last, I have perused all the prophets, in Mr. Scott, with great pleasure and advantage."—" Remember, it was a favourite maxim, in politics, with Dr. Jebb, 'No effort is lost;' apply it to ministerial work." Lord have mercy on me, and the church I serve."

" I intend to read through the scriptures in Mr. Scott; his sweet and savoury exposition has been already an immense blessing to my soul."—" Laborious, prayerful, happy day. I find the more prayer the better for my poor soul. O that I had more heavenly unction."—" My nerves are very weak. I often tremble like an aspen leaf, and seem to sink under the weight of a feather. Lord,

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strengthen my feeble frame, and use me as an instrument to thy praise!"—"Alas! I have been so hurried this week, that I have enjoyed but very little communion with my God!"—"This day I attempted to humble myself before the Lord, on account of my unfruitfulness. O that I may be humbled more effectually!"—"O for more of the Spirit of Christ."

"This day I am twenty-nine years old. Ebenezer. Blessed be the God of my infancy, childhood, youth, and riper years. Many, O Lord, my God, are thy tender mercies towards me, unworthy."—"This day eight years ago I was ordained. Lord, help me to keep my vows. What a mercy that I am where I am! But I desire to make better progress."—"Thursday evening. It struck me, while they were singing after sermon, that I have not honoured the scriptures as I ought in my studies and public ministry. Those ministers who pay most attention to the scriptures, and so honour the Spirit of God, are honoured by him with success."

"Voltaire sometimes writes like a catholic, sometimes like a protestant, and often an infidel, as he afterwards openly appeared."—"Sat up late, reading No. 9 of the Periodical Accounts. Lord, carry on thy work in India with mighty power and grace."—"Monday, being the anniversary of the opening of our new meeting-house, I exhorted them to consider the honour conferred upon them of building a house for God; an honour far greater than if they had

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been called to build alms-houses, hospitals, colleges, and palaces!"—"Ah! how many fine buds and blossoms have I seen blighted. How many young persons, of whom I entertained the most encouraging hopes a few years ago, are now gone back to the world."—"Began to review 'Ostervald's Lectures on the Ministerial Office,'—a book full of good sense."—"Saturday. Rose earlier than usual: laboured hard in preparing for the sanctuary. How sweet it is to do anything and everything, great and small, for Christ. Finished my second perusal of Baxter: the most heart-piercing book on the work of the ministry I ever read."—"Roving through the Cyclopedia, (Dr. Rees's,) part the first. Alas! I found not my Redeemer: '*Meum desiderium crucifixum est.*'"—"Walking to Enfield, crossing the river near Ball's Cross, I said to myself, 'With my staff I passed over this Jordan ten years ago; and now I am become two bands.' I thought I could write Ebenezer on every tree."

"Preached, Rom. xiii. 8. 'Owe no man.' M—— thought I pointed at her. Blessed be God, I am superior to the meanness of pointing at any individuals at any time."—"Παρεδωκεν, delivered him up. (Rom. viii. 32.) The word signifies to deliver up to prison, judgment, and punishment. (Matt. iv. 12; xvii. 22; xx. 18; xxvii. 26. 2 Cor. iv. 11.) To bodily disease: deliver to Satan. (1 Cor. v. 2.) The voluntary act of Christ himself, παρεδωκεν εαυτον. (Eph. v. 2.)"—"O my soul, I have a good captain,

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a good cause, a good conscience; therefore, be of good courage."—" For several days I have been in a low, carnal frame; no aptitude in spiritual things, could not handle them with my hands, my fingers all cut off, stumps only left; prayer and preaching heavy, dragging work, difficult to get on. O Lord, let not my soul languish. Quicken thou me, according to thy word."

" When I write a sermon out, and preach *memoriter*, I am fettered. What is gained in correctness is lost in vigour."—" This week I have read the epistles to Timothy and Titus, in Doddridge, with pleasure and improvement. O Lord! I see my duty, and I trust thou wilt help me to perform it to thy glory and the good of many."—" O my God! help me in the difficulties of my office."—" Monthly meeting, Devonshire-square. Preached parable of the importunate widow. Rather low at first, but soon rose to courage and comfort, and unusual animation. I received many thanks and praises for my sermon. O Lord, I hand up all the praise to thee."

" 1803. I desire this year to do better service for my divine Lord."—" My God! my portion! my all! Help me to live more to the glory of thy name! I long to be more spiritually-minded, that I may be more useful."—" Visited —— and ——, &c. They complained of me for not calling oftener. O great Shepherd of the sheep! I am not omniscient, nor omnipresent, but, blessed be thy name, thou

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art. A time of general sickness. Lord, prepare me for the labours of the approaching Sabbath. I am alive among the dying; I am healthy among the sick."

"Met the Bible Society at Mr. R.'s. Mr. Wilberforce was with us; at thirty-eight, worn out with labour and care. I was much gratified with the sight of that great and good man."—"At a loss for a text; happily took 'the first that came up, and found a piece of money in its mouth,' (Matt. xvii.) and enjoyed, through mercy, a good time; though I am deliberately of opinion that, in ordinary cases, I should go quite provided with text and sermon too."—"Compose a series of sermons on Providence. Resolved, 1. That it will be expedient never to preach from a text till I have consulted the original Hebrew or Greek. 2. Yet carefully to avoid making unnecessary alterations, in our common version, through the vanity of criticism."

"O Lord, help me to act firmly, wisely, and worthily."—"If I remove, and take a school, how will it affect my pastoral character, my interest, my reputation, my happiness, my usefulness? It is difficult to study the doctrine of consequences without forecasting the fashion of uncertain evils."—"Great searchings of heart with respect to my new situation. O Lord, help, protect, guide, save me from doing wrong."—"O my God! I am in new circumstances. I have new feelings, new fears,

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new prospects. I look to thee. In this house I have enjoyed thy love. May it be better in the next."

"Removal to Bromley, Monday, June 27, 1803." —"Many cares, fears, anxieties, concerning my new prospect. Blessed be the Lord, my conscience is tender. I desire to provide things honest in the sight of all men. 'Is there ambition in my heart? Search, gracious Lord, and see.'"—"I must not trust to my friends; I must labour and trust in God."—"O Lord, pity, pardon, support. *Nunquam sic annis prioribus.*"—"Relieved by those words, 'Call upon me in the day of trouble.'"—"I trust my trials have been blessed. O Lord, thou knowest the way that I take."—"I bless God that I have been of late more comfortable. The word of God has been very precious."—"My appetite for Mr. Scott's Bible is such that I can scarcely force myself to read any other book."—"Lord, keep me from envy, and jealousy, and every evil."—"I bless God that my mind has been much relieved for several weeks past, relative to my temporal affairs; though I am still in uncertainty, and know not what the Lord will do with me. But I am in the hands of Him who is infinitely wise, and just, and kind! Bless the Lord, O my soul!"

"1804. Perhaps the year 1804 may be put on my coffin, as it will undoubtedly on many."—"The skies begin to clear up; O Lord, I beseech thee send now prosperity."—"O my God, I look to

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thee for wisdom, prudence, patience, public spirit, sublime devotion, tender conscience, and tender bowels. In my new career, guide, guard, and prosper me."—" O for devotion—pure, ardent, seraphic."—" Retired to sermonize. Ah! where is the savour, the fervour of heart, that fits a man to study the lively oracles."—" Heart! heart! *O tristis!* My patience has been much tried to-day."

" Lord's day. Very happy day. How good is the Lord to unworthy me."—" The testimony of the apostles to the character of Christ. On two former Lord's days I have considered the testimony of the angels and the prophets. The angels, the prophets, and the apostles, are the highest of the creation."

" *Quid agam?* My pupils are a great burden, yet, I hope, a great blessing."—" Have I forgot my ordination vows? Do I make the Bible the great book, the principal subject of my meditations? God be merciful to me, a sinner."—" Sketch a plan of a library for students in divinity. I think I could raise a hundred pounds for the purpose, if Providence favour the design."

" Read a good deal of Johnson's life. The late Mr. Ryland was much like Johnson, in the lofty independence of his mind, and in the strong, forcible manner of utterance, which he used in conversation."—" Heard Mr. Benson, 'Set your affections,' &c. I was in Paradise: he preaches admirably, both to the wise and the unwise."—" I wish to read every epistle of Paul, as if sent to me by name

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from my best friend; as if I had never seen it before; as if it were the whole of scripture; as if my life depended upon understanding it."—" I have now some openings of prosperity. 'Thine heart shall fear, and be enlarged.' "—" Expounded the 1st of John, 17. I have selected this chapter with deliberation. Help, Lord, that I may learn and teach."

" I feel that I want the spirit of a ruler; a sublime courage, to stand, as Johnson said, 'like the monument, by its own weight.' "—" Lord have mercy on all my pupils; make me an instrument of good to them."

" Monday, July 2. Met the Bible Society, Lord Teignmouth in the chair."—" Monthly meeting, at Hackney. I preached on the death of Christ. (Rom. viii. 34.) After dinner the company requested me to print my sermon. The subject is difficult and controversial. O Lord, direct my determination, and help me to determine wisely. Determined not to print, on account of the difference now subsisting between the ministers in London."—" Dr. Newton, in Knox, on the duties of a preceptor, impressed my conscience powerfully. Study education deeply, and carry it to the utmost pitch of perfection."—" Hurried with business, &c. &c. O my God, let me not be carried away as with a flood."—" Visit all as a minister; few as a companion. Pastoral visits should not be very frequent, but very serious, yet cheerful."—" Much refreshed

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with periodical accounts. God bless the missionaries in Bengal."

"I begin to feel a relish for mathematical studies, which I never had before."—"Make it a rule to fix the subjects, if not the text, in the early part of the week. Have I not suffered for want of this?"—"Called on Mr. Booth; he recommended Venema, on the Psalms; eminent for sifting out the occasion."

"1805. Lord's day, Jan. 6. To young persons. (Prov. viii. 17,) 'I love them,' &c. Large audience: my soul melted. Twenty years ago that text was precious to me. It is now exactly twelve years since I began my ministry here. O for gratitude."—"My mind worn and torn. I want rest."—"O for grace and savour of holy things."

"Viam qui nescit, qua deveniat ad mare.
Eum oportet amnem quærere comitem sibi."

"Lord's day. Low, dull: feast of husks and chips; unusually lifeless and unsavoury."—"Much fatigued; but it is delightful to exhaust the spirits in the service of Christ."—"I observe that redemption appears general, at first, to all the awakened."—"Lord's day. (2 Cor. iv. ult.) Uncommon savour; melting season; overwhelmed with the subject. I was obliged to break off abruptly. (John, vi. 37,) 'Him that cometh,' &c. Damped by the thought of system and controversy. (Joel, i. 3,) 'Tell ye your children,' &c. Great enlargement of heart, and of utterance; wonderfully assisted

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through the day."—" 'Kett's Elements of General Knowledge,' a classical, elegant piece."

" Number of children now attending, from Mr. Lindsey, Mrs. West, the charity school, very affecting. O that many of them may be converted to Christ."

" Tuesday, 10th Sept. 1805. At the Coffee-house Mr. Booth gave us a most interesting account of Venema's 24 vols. 4to, which he read many years ago. Great acumen, originality; no dogmatism; last work in the ninetieth year of his age; pupil of Vitringa; more learning than Witsius. (Buddeus more quotations than any author he had seen.) Luther but a child to Calvin: has a thousand puerilities."—" Addressed my pupils with solemnity and unusual freedom at family worship."—" Webster on Astronomy: conclusion very sublime and affecting. O may the circle of the sciences be consecrated to the cross of Christ."—" Heard Adam Clarke on prayer: abstruse, philosophical reasoning, intermingled with forcible appeals to the heart."

" Began a course of lectures on the epistles. Began with the first epistle to the Thessalonians."—" Ecclesiastical history, Magdeburgh Centuriators, Venema, Spanheim, Dupin, Dr. Cave, Bingham."—" Science appears more attractive than ever. May I devote all to the cross."—" (Phil. i.) 'That ye may approve,' &c. Rather confused at first.

'Viresque acquisit eundo—' "

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" Spoke to my pupils, one by one, on the state of their souls. They listened, and seemed to feel. Happy in my own soul. We sung the hymn on gratitude. I never before felt such reluctance to part with them."

" 1806, Jan. 19. Began a train of sermons on Providence. (2 Chron. xvi. 9,) ' For the eyes of the Lord,' &c. Enjoyed considerable freedom."—" The Lord is working in this neighbourhood."—" I feel greatly encouraged."—" Little sleep last night. ' *Cras ingens iterabimus æquor.*' "—" Monthly meeting: conversation about the associate congregations; the necessity of our having an academy near London."

" Dreams not to be despised: 1. They shew the state of the body; 2. the mind. (See Dr. Edwards' *Theologia Reformata.*)"—" Lord's day. Luminous, laborious day."—" Shall I devote seven years to classics and mathematics — Cicero, Demosthenes, and Quintilian?" — " I feel like a soldier, who, however trembling when in the heat of battle, fears nothing."—" Harris's ' Hermes;' a very logical, acute performance."

" Tuesday, April 1, 1806. At coffee-house, Fuller, Sutcliff, and the two missionaries, Robinson and Chater. At Devonshire-square Fuller delivered the parting address: ' I am doing a great work,' &c. His address to the females very affecting and tender."—" My heart full of the Bengal mission."—" Explained familiarly the first three questions in

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the Assembly's Catechism: never before had such freedom in this exercise." — "Began Longinus. Unhinged: distracted with a multitude of books." —"Read Greek Testament, as usual; excessively stupid. O how should I mourn? Read Cotton Mather's life. Have I a spark of life divine? May my soul be elevated."

"Faults in myself to be corrected. Suppress self-applauding thoughts; beware of courting gains. Let me consider the school as my duty rather than my interest; beware of a waspish spirit; mortify every sensual imagination; think of the cross; beware of a dissocial temper; my poor relatives must be treated with kindness; take heed of neglecting spiritual conversation in my own house."

"Breakfasted at Paul's Coffee-house. Committee of the Eclectic Review. Mr. W. spoke warmly. Put the soul of a sloth into the body of a greyhound and puss may lie secure. He exhorted them to mix a little acid with the saccharine qualities."

"Began to read Xenophon's Cyropædia—Rollin's Ancient History." "Prepared a sketch of the history of baptism, as administered in this country. Get Sir John Floyer, Dr. Wall, Crosby." "What plan shall I adopt for reading the scriptures with advantage to my soul? President Edwards resolved to read so as to perceive a sensible progress." "Reading Sir W. Jones; atheistical literature appears dreadful to me; surely I had rather be the

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most illiterate peasant, with the fear of God."—"Lord's day. (Prov. iii. 6,) 'In all thy ways,' &c. Finished my discourses on Providence."—"If my name at full length appeared in the Bible, not so good evidence as character; I might fear it was designed for a person of the same name, who lived in another country, or who lived here a century ago, or, who shall live a century to come."—"Lord's day. I laboured to teach ruin, redemption, and regeneration."—"What course of studies shall I engage in?"

"Never teach Ovid's Metamorphoses, except I can get an '*Editio expurgata.*'"—"Powerfully struck, while reading before prayer, Job, xx., with the inimitable simplicity and pathos! Volney speaks highly of the intellect of the Africans; Bruce of their eloquence."—"It is a great comfort to have an object to pursue, and to be fully employed in it."—"O, my God, suffer me not to be carried away with the stream of temptation!"—"Very busy day, many interruptions; people calling—sermonizing—catechizing—transcribing. O how dull and dead must I appear to a seraph!"—"Parable of the 'pearl of great price.' Canons—1. Consider the occasion: 2. The design; the moral of the fable: 3. The ornaments; the drapery of the figure: 4. The connexion of the moral with the general system."—"Stung with a number of little insect vexations."

"I go on reading a great load of books, and it operates like a charm; it amuses me for the time."

"Removal of my dear mother from Enfield. O

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that it may be a blessing to us all."—"Read some searching, rousing things, in Jenkins on Jude, which led me to pray."—"Solemn parting address to my pupils."—"Much affected with the importance of preaching the universal and total corruption of human nature."—"(Psalm liii. 2, 3,) 'God looked down,' &c.; very solemn season—the inquiry—the result; inference, salvation is of grace, no justification by works; we read of a Saviour, and a great one; necessity and efficacy of the work of the Spirit; doctrine of free unconditional election is true and important."

1807. Preached freely (Heb. viii. 10), 'I will be to them a God,' to love them, to live with them, to pardon them, to hear them when they cry in trouble, to crown them with everlasting life. I will be to them, what I am to myself, the fountain of happiness; 'they shall be to me a people,' my subjects, servants, children."

"'Semper ubique et ab omnibus,'

apply to the scriptures."—"My soul is encouraged. O, who am I, that I should find acceptance with thee. 'Help, Lord.'"—"Finished Orton, on the Old Testament. He appears to be a sensible writer; rather phlegmatic, wants unction and fire."

"'The hoary head is a crown of glory,' &c. Advantages of old age: 1. Extensive knowledge: 2. Mature experience: 3. Serene passions: 4. Established character: 5. Powerful influence, in giving

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instruction, reproof, encouragement."—"Drinking all day at the Pierian spring."—"Finished *Cicero de senectute*. How precious the light of revelation! How justly may the christian exclaim, '*O præclarum diem*,' &c."—"Much impressed with John P. Smith (Dr. Smith) on Weekly Communion. My heart leans towards it, though my judgment is not yet convinced of the divine authority of it."—"*Bonaparte's Catechism. O mirandum*. All the abominations of popery are retained and enforced."

"Mr. Booth used to pray that we might see the beauty, taste the sweetness, and feel the power, of truth."—"Preparing a plan of a Tract Society, for this neighbourhood."—"Lives of the Greek poets, by Basil Kennett."—"Lord's day: Fervent, laborious day.

'Oh to grace, how great a debtor,
Daily, I'm constrain'd to be;'

and particularly every Lord's day."—"Began to read Quintilian"—"O, that my intended plan of exposition (of the epistle to the Hebrews) may be crowned by the divine blessing."—"It is a blessed thing to be employed for Christ."—"Read a little of Cotton Mather's Essays to do Good—a stirring piece!"—"Horsley, on the Greek accents. O, for a heart devoted to Christ."—"Catechized; broke the questions into smaller questions; and endeavoured to talk familiarly to them."—"Read a few pages of Plutarch, on Education—Shaw's Abridgment of Bruce's Travels," &c., &c.—"In family prayer, my heart was drawn out

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for the children of my charge."—"At breakfast, gave the boys an account of the Olympic games, crowns, &c., from Potter's Antiquities."—"Lord's day. Congregation large all the day; the place is too strait for us; we are in great want of galleries for the children."

"I think of learning some of the Eastern languages."—"O may I see the church arise! Help, Lord."—"Distributed tracts—read the Song of Songs. Fuller thinks, it describes the Gentile church; could not see this clearly."

"Saturday. Spent the morning in preparing my exposition. Very low, unsettled, soured. My prayers were but groans and lamentations. Afternoon: exceedingly miserable. How soon can the Lord cast a dark shade upon everything! Then nothing pleases, everything frets."—"Spirit is willing; flesh is weak. Query. Did not Jesus intend to apply this to himself? He mentions their entering into temptation, which, perhaps, would arise from his apparent weakness."—"Kinghorn, on Public Worship, a valuable pamphlet."—"Much better to-day than yesterday. O, my Saviour! thou art my life. Thy gospel is my meat and drink. I have heard four sermons by Mr. Fuller; much impressed with his simplicity in preaching the gospel, in every sermon making the proclamation as a herald."

"Yesterday afternoon I was much impressed with a sense of my own internal vileness; not without some desires to be released from this body of sin;

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but, I often tremble, lest, after having preached for the salvation of others, I, myself, should be a castaway, for the want of vital and experimental religion. Lord, pity me."—"At the coffee-house, I moved for a meeting of the ministers, to consider the propriety of an annual meeting, in London, of our denomination."—"Reviving rain fell last night. O, may my soul be refreshed! Lord, quicken me according to thy word."—"My soul in peace; enjoyed some hours in my study with great pleasure; freedom of thought in preparing for the services of the sanctuary. O, my God! prosper me."—"O, Lord, I feel my responsibility an awful weight! May I be found faithful."—"I saw the divine authority of the christian Sabbath in a stronger light than ever before. It seemed to me, that, on the first day, we are to commemorate the work and rest of Christ, as, on the seventh day, the Jews, and, before them, the world in general, were to commemorate the work and rest of God in the first creation."

"One hundred and twenty-nine pounds has been collected in a month, for the erection of new galleries. New difficulties will attend us. O may peace and harmony prevail." "Quintilian: finished the third book, very dry and abstruse. Found some freedom in secret prayer; tried to read a little in the sacred oracles for myself."—"This has been a very pleasant day; good health and spirits; vigorous studies; pastoral visits. I hope the hours have not been spent in vain."—"Preach a course of sermons on christian experience. They interest the attention

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of all. Describe their feelings, their fears; correct their erroneous notions; guard them against enthusiasm."—"Much struck with Acts, xv. 41. In two lines, how sublimely does Luke describe Paul's noble career, without any pompous detail, such as Livy would have given concerning a Roman general."—"O, for wisdom, fortitude, magnanimity, meekness. How many are my wants."—"O that I could see among my pupils some symptoms of godliness."—"Began to write a tract on marriage, after long delay, many hindrances, great reluctance of mind. Did Satan hinder?"

1. "We want a Baptist academy, in or near London. Dr. Llewellyn, Dr. Stennett, Mr. Clarke, had no great success."—"2. Our itinerant and village society should look nearer home."—Lord's day. Expounded Hebrews vi. with some freedom. Afternoon: in the first prayer exceedingly embarrassed; it seemed as if the Lord had forsaken me. I was alarmed and distressed."—"Was appointed (by the committee of the Tract Society) to write a tract to christian females. 1. What has the gospel done for females? 2. What have females done for the gospel?"—"Read part of Baxter's Call to the Unconverted. O Lord, give me courage in dealing with sinners. I tremble at the thought of being unfaithful."—"'In patience possess ye your souls.' I have felt the import of that saying very much this week. 'It is difficult to ride in the whirlwind, and direct the storm:'—cool firmness, self-government, without irritation."—"O, for devotedness of heart. Pray that my death

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may be a more powerful attestation to the truth, value, and excellency of the gospel, than my life has been."—"Am I not much too cold in all the exercises of religion, public and private?"

"Gave a lecture (in the school) on a broomstick. 1. Its domestic use. 2. Its history. 3. Its relation to geography. 4. Its relation to commerce. 5. Its relation to botany. 6. To chemistry. 7. To phonics, or acoustics. Gave a short sketch of the history and value of chemistry.

'Thus every object in creation,
May furnish hints for contemplation.'"

"1808. Looked up to my Heavenly Father. I have begun the year in anxieties, threatening clouds, &c.; but, I trust I shall be enabled to conduct myself as a pilgrim and a stranger here."—"Endeavoured to cast my cares on the Lord, with respect to the school, and everything else."—"O that my deliverance may soon come; beware of impatience."—"Of all the parents who have brought their children to me, I remember one only, who said, 'Point my son to the Lamb of God.'"

"Proposed to open the Thursday evening lecture, to answer questions, doctrinal, practical, and experimental."—"Read Deut. xxxii. God is called a rock. More than three thousand three hundred years have elapsed since Moses wrote this, but the rock is not removed out of its place."—"The boys pleased me with their lessons—dismissed them at twelve.

'Claudite jam rivos pueri, sat prata biberunt.'"

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"Received a large parcel of books, which I bought of ——; came out of Mr. Booth's library. O that they may help me to understand and explain the scriptures with advantage."—"Examine every hour, and see what fruit it bears."—"'They watch for your souls,' Hebrews, &c. Chrysostom says, he never could read these words without trembling, though he often preached several times in a day. (See Doddridge, *in loc.*) It is the responsibility of a servant, a steward, a shepherd, a soldier, a nurse, a watchman."—"We will not forsake the house of our God! Duty, interest, love, gratitude forbid."—"Blessed be the Lord for a great renewal of my soul this week."

"This is my birth-day. I am this day thirty-five years old; have reached the top of the hill. What shall I render?

'When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.'

Retired to my study, to humble myself before the Lord, and give thanks for the innumerable mercies of thirty-five years. Read a devout memorial of mercies in Mrs. Rowe's Devout Exercises."—"Called on Miss Tomkins, of Finsbury-square, in consequence of a message received by ——. I took an opportunity of saying, we wanted an academy in London, on a liberal scale. She expressed her readiness to assist in such a plan."—"My thoughts much engaged with the prospect of an academy for the Baptists in or near

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London."—"My heart engaged in prospect of my Sabbath work. O for more spiritual mindedness."—"Visited Miss Tomkins; she is heartily disposed to do something for an academy in London, or the suburbs, on a very liberal scale. She says, she will speak to the friend who suggested it to her; and she will use her influence with Mr. Taylor."

"Longest day. The sun enters Cancer, at seven minutes after four this afternoon. Rose at six, read a chapter in Mills' Greek Testament, as usual. Read the Life of Madame Guion: very enthusiastic."—"Sat in the midst of my books, not knowing which to read; tried one, then another. Attempted to pray, but found no freedom; relieved, in some degree, while studying a sermon, Hebrews, xii. 1. O, my God! leave me not."—"Let me learn to go out, as often as I find that I can do no good at home, besides those stated times when duty calls."

"Saturday. Upton, Shenston, and Ivimey came to tea; spent a very pleasant evening together. Our subject of conversation, Paul's thorn in the flesh. We all prayed, and, I trust, the Lord was with us of a truth. My soul anticipated the Sabbath with delight."—"Borrowed Dr. Bellamy's Millennium—my soul transported!"

"Finished the fifteen books of Ovid's Metamorphoses. It is not so corrupt as I expected. What an amazing imagination that man had."—"Mr. French, the curate of Bow, died yesterday. Since I have been in the neighbourhood, Mr. Eccles and

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and Mr. Henshall, two rectors, have died. Two rectors and a curate have died at West Ham, since I have been here; Mr. Crosby, Dr. Gregory, and Mr. Green. And I am still spared! O that it may be for much good! If I am soon to die, may I be well prepared. After having preached successfully to others, shall I be cast away?"

"Walked to Wild-street (monthly meeting). Dore preached with his usual elegance, and more than his usual animation and pathos. 'Exceeding great and precious promises.' Prospectus of a new Baptist magazine handed about."

"My soul breathing after God? O, let me remember to preach Christ as the refuge for sinners —rest for the burdened conscience."—"Cicero's Orations. In Pompey, the four grand characteristics of a consummate general — science, valour, authority, good fortune."—"Isaiah, xli. 'When the poor and needy,' &c. 1. The misery of man, —poor and needy, thirsty, disappointed, in extreme danger, 'tongue faileth.' 2. The grace of God, suitable, as water, seasonable, sufficient, satisfactory, sublime."—"Congregation much enlarged; my heart was inflamed; I wondered so many people 'came to hear me.'"—"Looked through Carey's Bengallee Grammar—O Lord, assist me in my studies, and bless my flock."

"Finished Clarkson, and returned thanks to God for the most glorious act of parliament ever passed, 'the act for the abolition of the slave trade.'"—

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"Read Dr. Owen; enjoyed my retirement.—'*Mihi quidem vehementer expediit, positam in oculis esse gratiam: sed tamen ego mei satietatem magno meo labore superavi: et tu idem fortasse: verumtamen utrique nostrum desiderium nihil obfuisset.*' Cicero *pro* Muræna, § 9."

"About three o'clock this morning, Dec. 2, 1808, I found myself very poorly; could not rise till ten; cold shivering; retired to bed; profuse perspirations. I considered my ways; looked after evidences; seemed to myself to be brought down to the gates of death; enjoyed peace in Christ. In the evening, the fever abated. All my pursuits stopped. It is good, however, for me to be afflicted."—"O for a heavenly unction, to render my recovered health useful to myself and others!"—"Lord's day: On the whole, a good day; yet much dissatisfied with myself and services. Blessed Lord! help me to preach with more energy."

"Trace βαπτω in the New Testament, where the ordinance is not referred to—in the *LXX*—in the classics, in Philo and Josephus, the Greek fathers. (See Dr. Gale's reply to Dr. Wall, Dr. Ryland's extract from Josephus.")—"Dec. 21. May the Lord help me to spend the vacation wisely and profitably."—"O may the kingdom of the Redeemer come! Very laborious day; writing a few pages, on the law of retaliation, for the new magazine."—"My heart is more warmly engaged, I trust, than ever in the work of the Lord. The more I am retired, the

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more I wish to be retired. O that I may be directed to begin the new year aright."

The baptist denomination having, for a considerable time, required a distinct record of its growing operations, in which the apprehension of exciting offence might present no inducement to compromise principle, at length determined, through the medium of a monthly publication, bearing its descriptive appellation, to supply that *desideratum*. The necessary arrangements having been made, the first number of the Baptist Magazine appeared, in January, 1809. In all that was preliminary in this transaction, the subject of this memoir was consulted. To the earliest pages of the work his candid and judicious pen contributed; and, in every subsequent stage of its history, up to the period of his lamented demise, was he associated in the editorial department, and in no instance was he ever known to neglect its duties or evade its difficulties. In this labour of unmingled benevolence, his efforts and influence did more, perhaps, than those of any other individual, to secure for this periodical that measure of patronage and acceptance to which it has attained. In conducting that journal, his pious desire to increase the amount of religious instruction, his conscientious adherence to denominational principles, and his affectionate solicitude for the necessitous widows of his ministering brethren, were considerations more than adequate to invite his assistance, and insure his support.

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CHAPTER V.

THE ORIGIN OF THE STEPNEY INSTITUTION—MR. NEWMAN IS ELECTED PRESIDENT—HIS ACCEPTANCE OF THE OFFICE—THE DEATH OF HIS MOTHER—ADDITIONAL PUBLICATIONS—DIARY.

Some events in human life, as to their influence and importance, are so prominent and distinguished, as considerably to diminish the impression which others, though not uninteresting, have produced, and seem obviously to claim the title of a new era, as appropriately designating the period of their occurrence. Such, then, it is not doubted, will be the general estimate of the facts, to the anxious statement of which this history is now approximating. Through the divine beneficence, the subject of it had arrived to that altitude of mental and moral excellence, which, by the most considerate, is acknowledged to constitute true greatness. His amiable manners, his eminent devotedness, and his literary acquirements, were extensively known, and procured for him more than an ordinary measure of respect, not only from his own denomination, of which he was justly regarded as an ornament, but from those, also, of others, to whom he was known, and with whom, in the pursuits of christian benevolence, he was so frequently

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associated. When, therefore, leading persons in the baptist denomination deemed it expedient to adopt for its ministers a more liberal plan of instruction, attention seemed to be so naturally directed towards him, as peculiarly qualified to preside over the contemplated institution, that, long before the arrangements were completed, the most influential individuals engaged in conducting them requested to be informed from himself, whether, should the plan be realized, he would undertake the charge.

By the munificence of the venerable William Taylor, Esq., more than sixty years member of the church in Prescot-street, extensive premises were purchased, and, on January 2, 1810, the Education Society met at the King's Head, in the Poultry, and became merged in "The Baptist Academical Institution, at Stepney." This was followed by meetings for prayer, at short intervals, at Devonshire-square, Maze-pond, and Prescot-street, to solicit the divine guidance and benediction, in connexion with this new attempt to benefit the denomination, and advance the interests of truth. Several elegant pens were set in motion, to announce what had been done, advocate the object, and request the countenance and support of approving friends; among these, the eloquent sentences of the late Rev. Robert Hall, M.A., which have been so often published in the preface to the annual reports of the Institution, cannot fail to be remembered.

To select the theological tutor became now a

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subject of grave and absorbing interest. Though the friends of the Institution, generally, were favourable to an invitation being immediately tendered to the subject of this memoir, to occupy this important station; yet, at the suggestion of certain individuals, applications were unsuccessfully made to one or two ministers residing distant from the metropolis. He was, however, appointed to preach, in the approaching month of May, the annual sermon, before the members of the new Education Society. His discourse on this occasion, delivered at Dean-street, Southwark, founded on Psalm lxxviii. 72, was published at the request of those who heard it, and considerably increased the respect, and strengthened the confidence, in which he was previously held.

Among the ministers who were present, and expressed their high satisfaction with this instructive and elaborate sermon, was the distinguished secretary of the Baptist Missionary Society, the Rev. Andrew Fuller, whose commendation of the discourse was unqualified, intimating, at the same time, his conviction, that to look beyond the preacher for a person to occupy the divinity chair, in the new seminary, would be inconsistent with dutiful regard to the providence of God. In this acceptable discourse, the chief points of illustration are, the integrity and skill essential to an effective ministry. Under the latter, speaking of the christian minister, the following striking passage occurs: "View him in his public work. He is called to preach at once,

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doctrinally, experimentally, and practically. The things that relate to doctrine, experience, and practice, are not to be separated, but, like the colours of the rainbow, sweetly blended, yet distinct; or, like the combined operation of sun and rain on the gardens and the fields, each being more efficacious by the aid of the other. He is called to preach the doctrines of the gospel practically, and the duties of the law evangelically, assigning to every doctrine, and to every duty, its own place; and thus preserving the symmetry of the whole body of revealed truth. In delineating the christian character, he must beware of debasing the perfect model set before him in the scriptures. There should be no disproportion, no mutilation, no distortion, no caricature. In matters of experimental religion he must touch the case, and describe the feelings, of the believer; yet carefully aim to lift him up to the standard, and not lower the standard to him. He must apply the things of God to a great variety of persons, not only giving to every text its true sense, but to every character an appropriate address. The ambitious, the covetous, the sensual, the self-righteous, the scoffers, the hypocrites, the presumptuous, the backsliders, the afflicted, the persecuted, the tempted, the bereaved, the inquirers, the mourners, must all have their portion in due season. He must often place a single thought in a variety of lights, and turn the subject round, that it may be clearly exhibited in all its relations and bearings. He must

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adapt his language to his subject and his audience. His subject is frequently the most sublime, or the most profound and mysterious, that can possibly engage the mind of man. His auditors, in some instances, are illiterate, dull, stupid; in others, perhaps, gay, frivolous, and thoughtless; in others, refined, polished, speculative. 'Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order, many weighty sayings. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.'" Eccl. xii. 9, 10.—pp. 14—16.

Had the committee of the Institution, in a transaction of this nature, decided precipitantly, their conduct would have been justly liable to censure; but, had they continued their inquiries and deliberation beyond the period in which the impression of his suitableness to supply that which was desired had become so distinct and extensive, they could not have relieved themselves from the imputation of neglect. At their meeting, therefore, in November 27, 1810, the following resolution was unanimously adopted:—

"Resolved unanimously, That this committee are of opinion, that Mr. Newman is a person whom they think desirable to undertake the office of Resident Tutor to this Institution.

"That a deputation, consisting of the Rev. James Dore, Rev. Timothy Thomas, Rev. Thos. Thomas, and the Treasurer, be desired to wait on Mr. New-

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man, to inform him of the unanimous opinion of the committee, that it is desirable that he should accept the office of Resident Tutor to this Institution, and to request him to take the same into his serious consideration."

This meeting of the committee was attended by ten of its members, beside the treasurer and the secretary.

Distinction ordinarily demands an equivalent, either remote or immediate, from him that obtains it, and it is thus that Infinite Wisdom sets one thing over against another. He had now been, at least, one quarter of a century employed in communicating public and private instruction, and, at the time he received the deputation appointed to convey to him the earnest and unanimous wishes of the committee of this new Institution, he was not only the pastor of an affectionate and prosperous church, but he had, in his private seminary, under a course of most beneficial tuition, between twenty and thirty young gentlemen, connected with which, whatever might have been the labour and the anxiety, the advantage could not be inconsiderable. The state of mind induced by these circumstances was that of deep, repeated, and devout examination, especially in reference to his duties, his qualifications, and his motives. The weight of the undertaking made the pause for inquiry and reflection a season of intense interest. Neither by habit, nor by principle, was he likely to become the victim of rash resolve, nor had his intimacy with Mr. Booth,

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proverbial for circumspection, weakened his natural tendency to deliberative caution. In short, on every occasion that demanded the inquiry, no one could be more accustomed than he was, to say, "Lord, what wilt thou have me to do?" and, having obtained the reply, it would be difficult to select an instance illustrative of more prompt decision or determined perseverance.

Finding that the members of the church, at Old Ford, were alarmed by the apprehension that they were in danger of losing their beloved pastor, his earliest solicitude was directed to tranquillize their minds. "I informed the church," says he, "that I had received an invitation from the committee; that I was very desirous of being interested in their prayers that I may be enabled to give the right answer. I assured them that I could say, 'ye are in my heart to live and die with you,' and, when I die, I wish to be buried near the walls of this place of worship, which has been the centre of my principal joys and sorrows ever since it has been erected." One part of this tender expression of desire, alas! according to the calculations of ardent friendship, has been but too soon accomplished.

Having consulted with the most influential persons of his own denomination in London, and conferred with the respected tutors of the academies at Hoxton, Homerton, Hackney, and Mile End, he was conducted to the conclusion, that, upon the whole, it was his duty to accept the invitation. The

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considerations which appeared principally to influence his mind, were, the unanimity with which the committee had acted in inviting him; the deliberate and prayerful manner in which they had come to the resolution of doing so; the sanction their conduct had obtained from such names as Fuller, Ryland, Sutcliff, &c.; the hope he entertained of being increasingly useful; and his ample opportunity of knowing, that to communicate instruction was congenial to his taste. His answer to the committee bears date, "Bromley, near Bow, Jan. 7, 1811," and is addressed, "To Rev. Thomas Thomas," then the secretary to the Institution.

"My dear Brother,—I have received your affectionate letter, and, with it, the resolution of the committee. If the committee were not unanimous; if there were not reason to expect the society will sanction your resolutions; if I had not heard from several of the most respectable ministers in the country, that the denomination in general would feel confidence in me, I am so deeply sensible of my own weakness, that I should give, at once, a decided negative to your proposal. When I consider how conspicuous the station is to which you invite me; how various and arduous its duties; how many difficulties and dangers attend it; and how awful the responsibility attached to it, I am filled with fear and trembling. I have laid this matter before the throne of grace with multiplied supplications.

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I have 'communed with my own heart, and my spirit has made diligent search.' I have consulted some of the most judicious of my friends in the church here, as well as several others in London. I have endeavoured to turn the subject round, to contemplate its various aspects, and to place it in various lights; and now, at length, after the most attentive consideration I have been able to give to it, I think I hear the voice of Divine Providence calling me to accept your invitation. The members of the church have been alarmed with a report of my leaving them. But I have assured them (as I could with great sincerity) that, having lived happily among them eighteen years, they are in my heart to live and to die with them; and that I hope to be buried near the walls of the place of worship, in which many of them will, probably, continue to meet when I am no more on earth. I have also distinctly assured them, that the committee, so far from wishing my removal, are gratified with the thought that there is no occasion for any painful separation. My present residence is agreeable. I feel very great reluctance at the thought of resigning my little flock in the school; and I should feel much more if I had not the prospect of leaving them in good hands. I cannot remove without making a sacrifice of a situation abounding with temporal comforts; nor could I quit a spot endeared to me by many circumstances, did I not hope, on the whole, my future life may be more consecrated and more

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useful, and, therefore, more happy. If the society shall think proper to entrust me with so weighty a charge, I shall endeavour to lead my younger brethren to 'magnify the name of the Lord Jesus;' attending chiefly to those things which are solid and useful, not entirely neglecting the ornamental parts of literature, and aiming to make everything subservient to the glory of the great Head of the church. Under a strong impression of my own insufficiency, I feel that I shall need not only the prayers of the committee at all times, but, in some cases, their most cordial, prompt, and vigorous co-operation. If the number of students should rapidly increase, the society, I hope, will not long leave me 'to serve alone.' Sometimes my mind has been anxious about those ample funds which certainly will be necessary; but I am relieved by recollecting that 'the earth is the Lord's, and the fulness thereof,' and that there has been a preparation gradually forming in the minds of our friends for this good work. I feel an ardent desire to contribute something to the general cause of Christ; of this I hope never to lose sight, while I am more immediately studying the interest of the denomination of which I have the honour to be a member. I have been much discouraged by the unhappy condition of several of our churches, and the threatening symptoms of disunion, which have not yet disappeared. But my prayer is, that this new institution may supply new cords and bonds of love and

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brotherly kindness, engaging and uniting all minds, all hearts, and all hands. May the adorable Redeemer smile upon the institution, and upon all its friends. I am, yours, very affectionately in our common Lord, "W. NEWMAN."

The arrangements for the transfer of his school to his esteemed assistant, were immediately entered into, and speedily concluded. Being desirous of an interview with Dr. Ryland, he visited Bristol a few days after he had accepted the invitation to Stepney, and, having remained about a week, he returned refreshed, strengthened, and admonished by what he had seen and heard. At length, everything being prepared for his reception, he removed from Bromley to Stepney, March 25, 1811, and made his commencement, with three students, on the eighth of the following month.

His filial affection has already been the subject of reference. After the death of his father, in 1799, his attention to his surviving parent was tender and constant. As long as she preferred residing at Enfield his visits to her were frequent, and attended with much mutual enjoyment; to him, indeed, they were additionally interesting, by the opportunities they afforded him of reviewing the scenes of his childhood, and of discovering his continued attachment to the companions of his youth. For a considerable time before he came to Old Ford, she had been united in christian fellowship,

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at Enfield, in the Countess of Huntingdon's connexion; but, upon his introduction to the pastoral office she was among the earliest who were added to the church over which he was called to preside. And, when the infirmities of age made her removal nearer his own residence desirable, his arrangements for her comfort were prompt and dutiful, and, notwithstanding the almost daily additional claims which were making upon his time, his mother was never neglected. His veneration for her piety and experience induced him to consult her on every affair of importance; and it is remarkable, that when he conferred with her concerning his removal to Stepney, as though gifted with prophetic prescience, she portrayed to his view some of those perils which, with extreme suffering, he subsequently realized.

But the time of her departure now drew near. He was informed that she was seized with alarming indisposition: he immediately sent for his medical attendant; but she survived only three days. Her death is recorded as follows:—

"Saturday, April 27, 1811. My dear and honoured mother died about a quarter after four this morning. After a few moments' silent reflection I could not help weeping abundantly. I mourned as if I had never expected it. Yet I know that her gain is great indeed! I have lost an excellent mother! Her memory shall be sweet; her grave shall be bedewed with my tears. Oh that this piercing

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stroke may do my soul good! Not long before she died, she exclaimed, 'Happy, happy.' She put out her hand,—'Make haste, O Lord!' she cried. Her last words were, 'Lord Jesus, come quickly;' then quietly breathed her soul away. O my God, render this bereavement useful! This has been a weeping day! I believe I never wept so much before in one day. Oh that by the sadness of the countenance the heart may be made better.

He requested Mr. Ford, independent minister, at Stepney, to deliver the address at the grave. On the day of the funeral he writes thus:—"I saw my dear and honoured mother: her countenance perfectly serene, serious, benignant,—she seemed only to be asleep! How glorious will she appear in the morning of the resurrection. Mr. Ford shewed that she was going to be sown, like seed, 'in corruption,' indeed, but to be 'raised in glory.'" In writing to Mr. Thomas Thomas, who preached the funeral sermon, he says, "My dear and honoured mother, if she had lived till August next, would have entered her seventieth year. She had been a disciple about thirty years. To her, under God, I owe everything! I remember her taking me in her hand, when I was a child, to hear the gospel at Enfield, a few years before the late Mr. Ryland went to live there. She was baptized by Dr. Rippon, about twenty years ago; has been a very honourable member of this church (Old Ford) nearly sixteen years. She was a christian of the

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old Puritan school; exceedingly serious, strict, and steady in her conversation and conduct. Her general frame of mind was serene and cheerful. I do not recollect that I ever heard a desponding word drop from her lips, respecting her own safety, till in her last affliction, when I think her mind was clouded by disease!"

The following Friday was the 10th of May. "This," says he, "is my birth-day; Æ. thirty-eight. Ah! where is my dear mother now?—I rejoice to think she is in heaven! Ebenezer!"

As a permanent expression of his tender and filial regard, near the grave of his departed parent he placed a stone, with the following inscription:—

"To the Memory of Mary Newman,
his venerable Mother,
this Stone is gratefully inscribed
by William Newman,
Minister of this Place of Worship,
Her only Son.

Born August 22nd, 1742.
Died April 27th, 1811.

'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.'—Job, v. 26."

Instances of such pious and devoted regard to a widowed parent are certainly not too abundant; nor may they be expected more frequently to occur

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than, as in the present case, the union of christian principle with natural affection is brought into vigorous and continued exercise. Then, as here, it will be found administering substantial aid during the period of exertion, generously sheltering the retreat from the conflict of life, and tenderly lingering on the recollection of past endearments and the contemplation of happiness, already possessed, pure as the regions where it is enjoyed, and lasting as the source from which it is supplied.

Examples of opulence and benevolence, especially when associated with simplicity of manners and christian devotedness, are exceedingly valuable, not merely as rare specimens of intrinsic excellence, but as affording much occasion for thanksgiving to God, in connexion with whose distinguishing providence such talents are conferred, and by the sacred influence of whose Spirit they are occupied in the pursuit of those objects whose attainment seems to promise the greatest amount of advantage. Mr. Taylor, who has been introduced as the founder of the Stepney Institution, may be referred to as illustrative of these remarks. He did not, however, very long survive this remarkable exercise of liberality, for, in December, 1811, he was called to that 'better country, that is an heavenly.'

The church in Prescot-street, of which, for many years, he had been not only a member, but, also, a deacon, being, at the time of his death, without a pastor, Mr. Newman was requested to preach the

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funeral sermon, from the text which had been selected by the deceased, 1 Tim. i. 15. In the first page of this discourse, which was afterwards published, it is said: "Our departed friend, Mr. Taylor, came to his grave in his eighty-third year, 'in a full age, like as a shock of corn cometh in, in his season.' Like David, he died 'full of days, riches, and honours.' As a deacon of this church, as one of the treasurers of our fund for the assistance of poor ministers and churches in the country, and as the founder of our academical institution at Stepney, he was very extensively known; and I need not hesitate to say, he was most highly esteemed by those who were best acquainted with him."

In a subsequent page, the following forcible inference is deduced from the text: "That if the gospel be, as you have heard, undoubtedly true, and universally interesting, *it should be addressed to all.* Without stopping to inquire whether few or many shall be saved, we should hasten to obey the high command of our adorable Saviour, who said, 'Preach the gospel to every creature. As many as ye shall find, bid to the marriage.' O, my hearers, cease to cavil at the decrees of God; cease from vain and perplexing speculations, and listen to his proclamation from heaven: 'Whosoever will, let him come and take the water of life freely.' The great apostle of the gentiles has clearly exhibited the manner of his own preaching, and the extent of it. He was 'testifying to small and great' the same things; 'warn-

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ing every man, and teaching every man, in all wisdom, that he might present every man perfect in Christ Jesus.' We know that 'the wind bloweth where it listeth,' but if we do not importunately urge all men to receive the gospel, be they whosoever they may, we do not preach as Paul did."

In an appendix to this discourse, it is said, "On Lord's day, December 1, 1811, died William Taylor, Esq., of Newgate-street, London, having entered his eighty-third year. He came to London in the year 1750, and was the last person baptized by Mr. Wilson, pastor of the church in Little Prescot-street. Once, and only once, he sat down at the Lord's table with that excellent minister. He became a deacon of the church soon after the ministry of our late venerable friend, Mr. Booth, commenced, and continued an honourable and useful member through a period extending beyond threescore years."

In 1812, the President of the new Institution at Stepney was invited to address the members of the "Bristol Education Society," at their annual meeting. The discourse he delivered on that occasion was published, in the same year, under the title of "Paul's Liberality in his Conduct towards his Fellow-Labourers." The closing paragraph in his address to the Bristol students, is peculiarly deserving of the attention of all young ministers. "Let me remind you, finally, of the *ministerial* character to which you aspire. You are all engaged, more or less, as preachers. Let it appear that you

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are more forward to learn than to teach; but if Providence gives you opportunities of speaking in the great name of our Lord Jesus Christ, be thankful. Remember that all the commandments are summed up in one word—love: 'Though I speak with the tongues of men and of angels, and have not charity; I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' What will it signify, in time to come, that you are gentlemen, that you are scholars, that you are philosophers, and orators, and mathematicians, if you are not christian pastors? *Our work*, says Mr. Baxter, *is to win the heart to Christ; and he is not fit to be a pastor, who knoweth not how hearts are to be won.* There are some things in Mr. Baxter's writings which I would be very far from recommending, but this sentiment I entreat you to pray the Holy Spirit to engrave on all your hearts; for without love, whatever your learning may be, we shall expect but little from you. O my dear brethren, like Cæsar, you have passed the Rubicon, —you have drawn the sword, and thrown away the scabbard; it is now too late to recede. Like Jephthah, you have opened your mouth unto the Lord, and you cannot go back. I have heard of some who have abandoned the ministry, and of others who have perverted and disgraced it. But I will

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indulge the hope that *you* will press forward in the glorious career which is opened before you; that you will follow the guidance of the good Shepherd, giving yourselves to prayer and to the ministry of the word; that you will feed his sheep, and his lambs, wherever he may think fit to employ you; and that, in future life, you will look back on the few years spent in Bristol, with the strongest emotions of gratitude and joy."—p. 30.

At Stepney, his duties were daily becoming more onerous, in the laborious discharge of which he had now continued nearly four years with scarcely any assistance. With the exception of Plaistow, where for fifteen years he had usually preached twice a week, and had witnessed the erection of a chapel, the formation of a church, and the settlement of a pastor, he declined no service in which, previously to his academical appointment, he had been engaged. In retiring from this scene of successful exertion and pleasurable intercourse, where, however, his visits of friendship and pastoral affection were often renewed and highly esteemed, he delivered a discourse founded on Philip. i. 27, in which the intensity of his desire for the prosperity of his hearers was so tenderly expressed, that, in some instances, the impression is even now retained.

At the same time, the station he now occupied rendered him more conspicuous, and necessarily introduced him to many new and unavoidable public engagements, so that his head, and heart, and hands,

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soon became oppressively filled. The appointment of the Rev. F. A. (now Dr.) Cox, to the mathematical department, afforded him some relief; but, in the commencement of 1815, the Rev. Solomon Young, having been elected classical tutor, and entering upon the duties of his appointment, though the responsibility of the President was not materially diminished, yet his personal exertions were not so overpowering.

In the early part of this year, 1815, his feelings were exposed to a severe trial, by the death of that eminently distinguished minister, the Rev. Andrew Fuller, of Kettering. His attachment to the deceased, and to his communications, both oral and written, though he had but comparatively few opportunities of intimate acquaintance, was strong, of long continuance, and warmly reciprocated. When, therefore, he heard that this venerated man of God was taken from the earth, he said to his friends, "Know ye not that there is a prince, and a great man, fallen this day in Israel," and from these words he addressed a funeral discourse to them, which, at their request, he published. One part of his striking and impressive description of Mr. Fuller's character is as follows:—"Omitting many things, which, I hope, others will supply, permit me to dwell a moment on the rare combination, I might say constellation, of excellencies which appeared in him. Ah! when shall we see those who will combine, as he did, in their official character, the talents of the cabinet

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and of the field; in their course of life, the contemplative and the active; in their friendship, all that is venerable, and all that is amiable, in equal degrees; in their preaching, the argumentative and the pathetic; in their writings, the most artless simplicity, and the most profound research; in controversy, the acuteness of a metaphysician, with the perspicuity and plainness of speech which become the man of God. Theology is doctrinal, practical, casuistical, and polemical. Who will undertake to shew in which of these departments he most excelled? He has written so much, and so well, that from his miscellaneous writings it would be easy to form a complete body of divinity. What point of doctrine, in natural or revealed religion, is there which he has not contributed to elucidate? What precept has he not explained and enforced? Which of the positive institutions has he not set in its own proper light? What case is there in christian experience which he has not described and discussed? What field of controversial theology is that into which he did not enter, and in which he gained no laurels."—p. 19.

Almost at the same time that the preceding tribute of fraternal affection appeared, he published a manuscript, entitled "The Admission of unbaptized persons to the Lord's Supper inconsistent with the New Testament," written by Mr. Fuller. Concerning his becoming possessed of this production, and its publication, the editor says, "In

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January last I received a parcel from him (Mr. Fuller) enclosing a letter, in which he says, 'I have sent you a manuscript of my own, and I wish none to see it but yourself, and that no mention be made of it. If anything be written on the other side, it may, if thought proper, be printed, but not else.' The above," continues the editor, "will justify me in withholding the letter till now; and the long-expected publication of Mr. Hall, which has just appeared, equally requires that I withhold it no longer. The manuscript has many verbal corrections and interlineations, exhibiting proofs of the care and deliberation with which this letter was composed. It may be proper for me to say, the *title* was written by the author himself, and the whole is printed with that scrupulous fidelity which I have thought due to the writer, as to one of the greatest men of the age, and one of the brightest luminaries of the christian church."

The internal evidence of the genuineness of this posthumous publication, apart from every other deposition, is amply sufficient to render suspicion impossible; it so obviously exhibits the principal characteristics of the author's mental distinction,—penetration, perspicuity, and energy. But, as more extended remarks on the merits of this pamphlet, which has only an incidental connexion with the subject of these pages, might be construed into an intention of injudiciously opening the inquiry to which it relates, it is merely necessary here to add,

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that its sentiments are in accordance with those uniformly acknowledged by the friend in whose hands the manuscript was confidentially placed.

By further extracts from the diary, this portion of the history may be illustrated and completed.

"Lord's day, Jan. 1, 1809. Preached, 1 Sam. vii. 12, 'Hitherto hath the Lord helped us.' My heart melted; sixteen years ago I found my congregation in a very slender, frail shed; now, if the Lord shall remove me soon, I shall leave them in possession of a strong substantial building. As Cicero said of Rome, '*Lateritiam inveni: marmoream reliqui.*' May this be a thoughtful, watchful, working year."—"Visited a poor woman, dying, quite unconscious that she was a sinner! 'Did you never offend your Maker? No, not to the best of my knowledge. Did you never feel a conviction of guilt before God? No, never!' And this woman told me she was one of my hearers.—N. B. This woman afterwards became, I trust, a true penitent."

"Business of the school heavy upon me; much harassed; none can tell the sweets of ease and leisure but those who have experienced the reverse."—"O that my health may revive and my strength be confirmed."

"Lord's day evening. Ps. xxxviii. 18, 'I will be sorry for my sin.' Felt an unusual enlargement of heart in addressing the unconverted at the close of the sermon."

"Feb. 21. Died, 'at Enfield, in his seventy-fourth year, Rich. Gough, Esq., a gentleman well

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known in the literary world, and whose extensive erudition was only excelled by the sterling worth of his character in private life.' This gentleman was my friend in my childhood. When I was about ten years old, I transcribed for him a part of the 'History of Lincoln,' in Latin, for which he gave me fourpence a page, amounting to eight guineas. He was very much grieved when my mother took me to the meeting-house; would have introduced me to the university if I had been disposed to take orders in the church."

"Lord's day. On the whole a good day to the Lord. I envy not the voluptuous of the age. My soul enjoys purer pleasures."—"Went to Grub-street; heard Mr. Huntington on Ps. cxl. 12, 13. 'I know that the Lord will maintain the cause of the afflicted,' &c. Shocking perversion of scripture. In his first prayer no confession of sin, scarcely a petition, and very little thanksgiving. Sometimes he spoke to the Deity, and sometimes to the congregation; sometimes he seemed to speak of the congregation to other persons. Let me avoid this."—"Spent the evening in my study, reading the 'Christian Observer,' 'Cooper's Practical Sermons,' &c. Sweet enjoyment; and afterwards, in family prayer, my soul was affected unusually. I had a freedom in drawing near to the throne of grace, for which I present my humble thanks to the great Author of every good."—"Periodical accounts of our mission delighted and ashamed me."

"Read a summary view of the controversy on the Hebrew vowel points in Jennings' 'Jewish Anti-

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quities.' My mind could hardly determine, the arguments seemed to be in *æquilibrio*. If any preponderance, I think it is against the points. Evening, my soul very happy."

"In the morning, my sermons must be textuary; in the afternoon, systematic; and, in the evening, miscellaneous."

"*Omnibus enim rebus is, qui princeps in agendo est, ornatissimus et paratissimus esse debet.*—Cicero."

"My heart leans to my Saviour, but oh, how ungrateful! how little concerned to glorify him!" —"Lord's day. A very luminous day; if my heart be not engaged in the work of Christ, I know not what I feel."—"Annual meeting of the 'British and Foreign Bible Society.' The rays of christian illumination were collected in the brightest burning focus I ever witnessed. I returned with a fire in my heart."—"My birth-day. Æ. thirty-six. What shall I render? Walked to Poplar, musing on the mercies attending my birth, infancy, childhood, youth, education, manhood, ministry, marriage, school."

"'Propose one point in a discourse,' said Paley, 'and stick to it; a hearer never carries away more than one impression.'"—"O, when shall I feel as I ought, and preach as I ought?"—"Sharp, on the Greek definitive article, very satisfactory. Several passages are illustrated which plainly support the doctrine of the deity of Christ."—"Alas! how often have I been studious in vain, to present something critical, curious, or amusing; instead of aiming to

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turn the sinner from the error of his way."—"Employed, more or less, from morning to evening, examining the boys, and charging them, one by one apart, to consider their immortality. My soul drawn out for my pupils. Much tempted to let them go off without a particular address; but I conquered, and desire to be very thankful that I did conquer."—"Mark the links of the chain of Providence."

"Lord's day. A very happy day, one of the days of heaven on earth. At the Lord's table, my soul melted, I could scarcely proceed. Bless the Lord, O my soul!"

"Every country has been recently engaged in war, and, excepting, perhaps, Russia, has been the seat of war. How wonderful is the exemption of this island. Holland is now distressed by an expedition. If, as Mr. Booth used to say, there are more godly people in Holland than in England, allowing for the difference of extent of population, how alarming to us. Oh, may Britian hear the warning voice!"—"O, my heavenly Father, let me keep above the rising waters like the ark!"

"Lord's day. Very much agitated, burdened, distressed; tried to lift up my heart to the Lord. My soul relieved; Jesus refreshes by the words of his mouth, by the lovingkindness of his heart, by the power of his arm."—"Rose in good spirits quite relieved.

'Then, my Redeemer, then I find,
The folly of my doubts and fears.'"

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"This evening, read the first chapter in the Spanish Testament, and a few pages of the Grammar; glanced upon 'πάντοτε χαίρετε'—this revived me.

"Wednesday, 25th October. Grand national jubilee; this day the king enters into the fiftieth year of his reign. Henry the Third died in the fifty-seventh; Edward the Third in the fifty-first year. Besides those two instances, there is no other since Egbert, our first Saxon king, almost 1000 years ago. Fine, beautiful morning; preached from Ps. lxxii. 1. 'Give the king thy judgments,' &c. At the new school-room distributed buns and ale to 279 Sunday-school children. A very luminous day, long to be remembered."—"Mr. —— is very unhappy with his people; can I do anything to comfort him?"—"Blessed Lord, let not my soul languish! I have many fears. O for more communion with God!"—"How sweet is the satisfaction arising from a consciousness of being where we believe we ought to be, and doing what we ought to do."

"Mr. Wm. Taylor has made a present of 3,600*l.* for purchasing premises at Stepney Green, for our new academy."

"I have now twenty-two pupils; O that I may feel as I ought my duty to them."—"Heard Mr. Hall, at St. Albans; he preached charmingly, Rev. ii. 1. It was 'angels' food,' heavenly manna, very pathetic, sweet simplicity, but it was the simplicity of a great mind."—"I begin to be oppressed with

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numbers in the school; shall I engage another assistant?"

"This day I am thirty-seven years old; Ebenezer! Blessed be the Lord who has hitherto supported me, has supplied all my wants, and made my cup overflow; has given me favour in the sight of his people, and innumerable comforts! 'Bless the Lord, O my soul, and forget not all his benefits.' To thee, O my God, I devote myself, and my all. May I still to the surrender stand!"—"O, my God, forgive my prayers!"—"Walked to Walworth, to breakfast with Mr. Dore. He told me I must take the charge at Stepney. I told him I had two grand objections; one is, I have not body enough; the other, I have not mind enough."—"Last night, unhinged a good deal with the thought of being removed. I see many difficulties, but I desire to be as clay in the hands of the potter."—"I have been very low in body this week; but, alas! I mourn over my dulness in mind, my want of savour and fervour in the things of God. I have overstrained my little strength, and am almost a broken vessel." "Relieved, by hearing that H—— is likely to come to Stepney. Dore proposed me last Tuesday."—"O for an unction from the Holy One to refresh!"

"At the Committee: How much were we surprised to hear a letter from Mr. H., stating that he declined coming to Stepney. O Lord, thou shalt choose my inheritance for me! I know not what to think."—"F—— said, that he thought the

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denomination would look to me with confidence at Stepney. S—— said, he would come all the way from ——— to vote for my election, if he had a vote. Is it possible that I stand so high in the estimation of my brethren and fathers?"

"Speculations concerning Stepney I cannot avoid, but I desire to have my mind serene. Why should I trouble myself with a difficulty that may never come?"—"Could not sleep last night; I feel full of fears and frights, my sensibility is too acute.

'But I, with all my cares,
Will lean upon the Lord.'"

"O, my God! cause thy light to shine upon my path."—"Mr. Dore entreated me to beware of false delicacy, with respect to the tutorship, if it should be proposed. O, my God! I feel myself in temptation; graciously sustain me, and give me wisdom; I lack wisdom; I ask of thee,—thou givest liberally, and upbraidest not. Oh! give me wisdom, and let integrity and uprightness preserve me."—"O, my heavenly Father! suffer not my fancy to prevail over my reason; suffer me not to disgrace my profession by any unworthy conduct; suffer not a word to escape that may dishonour thee; suffer not my thoughts to sin."—"O, my God! I distrust myself, do thou lead me in thy mercy."

"Met —— by appointment; they requested to know my mind. I told them that the subject had been so often pressed upon my attention for a long

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time past, that I did not feel myself at liberty to give an immediate and decided negative; yet, if the committee should press it, I should find it the greatest trial I ever had; that I felt many objections, —1. As to myself, I cannot persuade myself that I am competent. 2. I fear that the removal might affect Mrs. Newman's comfort. 3. I fear, with regard to the church, that I should become a merely nominal pastor; I am but little better now, and cannot bear the thought of giving up a people so long and so justly endeared to me. 4. With respect to the school, I have been labouring seven years, God has prospered me," &c.—"After the brethren were gone, Mr. —— told me he had never left the committee with so much pleasure before; they seemed unanimous and animated. Help, Lord, that I may do that which is right in thy sight."—" O, my God! leave me not in my present very difficult circumstances. I never was in such a trial before."

" This has been one of the most pleasant days I have seen a good while; everything has prospered; my mind serene, my heart engaged with my Saviour, worked hard all day in sermonizing. Bless the Lord, O my soul!"—"Mr.——told me he thought I should not accept it [Stepney], for it would be a surrender of my independence, and of many other comforts. I reflected on this afterwards very seriously; certainly shall not resign my independence to any man, or body of men, in the world."—" O for a heart to praise my God. My brethren and fathers honour

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me; may I ever be disposed to hand up the honour to Him to whom all is due."

Referring to the encomiums, in a review of his sermon, addressed to the members of the academical institution, he says,—"Less would have pleased me more; not knowing the writer, I know not how much they are worth; *laudari a vivo laudato* is worth something. O, my God, to thee be all the praise."—"Mr. —— told me, that Dr. Ryland assured him he should feel perfect satisfaction if I were chosen to the office of domestic tutor, and that he was at liberty to mention that opinion anywhere. This, to be sure, is very great encouragement. Blessed be God who hath given me favour in the sight of my brethren and fathers."

"Tuesday, Nov. 27, 1810. They (the deputation) gave me a copy of the *unanimous resolution of the committee*, &c. Deeply reflecting on the very serious situation into which I am now brought, O Lord, direct my steps—thou shalt choose my inheritance for me."

"Jan. 1, 1811. Met the committee, at Devonshire-square; they appear to be very cordial and unanimous. I mentioned my desire that the committee might be as permanent as possible, that the final choice of students might be with the *resident tutor*, who, I took it for granted, would be also the *President*."—"Read my answer, accepting the invitation, with more composure than I had excepted."

"*Met the committee,—was called to the President's chair.*"—"Oh the bitter regrets of parting with our

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paradise. I do not wonder that people in trouble are hasty in making application to themselves of passages of scripture."—"Endeavoured to lay my case before the Lord."—"If I had not a conviction that I am called to Stepney, I must sink. O Lord, hold thou me up."—"I have cast myself upon Providence, I have acted in the simplicity of my heart, hoping that the Institution to which I am going may be made permanent."

"Dear mother asked me to read the 163rd Psa.; expressed her happiness in the prospect of death. I was much affected with the thought of losing a mother to whom I owe my all."—"Much struck with Kippis's account of Doddridge's entering into the work of a theological tutor. Doddridge began at the age of twenty-seven, continued five years without an assistant. I tremble to think how much older I am than he was, and how inferior my acquirements. But God is able to make all grace abound; and, I trust, he will prepare me for the work to which he appears to call me."

"We are torn up by the roots! I hope we are not too old to be transplanted."

"Monday, the 25th March, 1811. Removed from Bromley to Stepney. Parting with the boys very tender and affectionate. My heart melted; prayed in the school, I hope not the last time; bid farewell to my dear pupils."—"I need not now say,—

'Oh! for a lodge in some vast wilderness.'"

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"Mr. Isaac Booth congratulated me on my being here, and said, he was sure that, if his father had been living, it would have been a gratification to him. I felt this deeply."—"O that the Lord may be with us! Yet, I must often exclaim, '*O me nunquam sapientem!*'"

"Monday, April 8. Came B——, V——, and Y——, to live with us. Oh! that their coming may be a blessing; gave them many directions and cautions; gave them 1 Cor. ii. 2, for the scheme of a sermon next Saturday; 'For I determined.' My soul is concerned for these young men, who seem to be pious. Oh! that I may be the instrument of much good to them."—"I find that correspondence will be a very heavy thing indeed if my letters be not very short."

"Addressed the young ladies at Mrs. W——'s school; pressed four questions upon them. 1. Can I meet my parents with a good conscience? 2. Have I conducted myself towards my governess and teachers with suitable respect, receiving their instructions with docility, their reproofs with meekness? 3. Have I exhibited a good example to my school-fellows? 4. If I should not return, after the vacation, am I prepared to meet my God, and account for all the means of improvement with which he has favoured me?—literary means, moral means, religious means."

"A thought came across my mind, that I may hereafter be like a man going into deep waters, to

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save another from drowning—himself entangled and drowned. O that I may be prepared for all difficulties!"

"I see in a prayer-meeting, 1. A practical confession of faith. 2. A bond of union. 3. A fountain of consolation. 4. A test of the utility of more public worship."—"How great is the goodness of God to me; I have not been hindered from attending public worship one Lord's-day for twenty-five years. More than twenty years I have been preaching, generally three times a day. Have never been laid aside by affliction one whole Sabbath, that I can recollect."—"Read on Gethsemane. O that I may enter into the spirit of the evangelists."

"Four years. Theological department.—First year: Grammatical theology, grammar, and biblical criticism. Second year: Historical theology, including all the facts of the Bible, ecclesiastical history, and Jewish antiquities. Third year: Systematic theology, including evidences and doctrines. Fourth year: Pastoral theology, including all that relates to preaching, church-fellowship, and church government."—"Do the work of the day in the day."

"Mr.—— called, to offer me the editorship of the 'Eclectic Review.'"—"Many interruptions. Oh! how excellent that life I never shall lead."—"I am very poorly in body; sometimes think of fainting in this great work, but the Lord sustains."—"Mr. Fuller gave my pupils a very serious and affectionate

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lecture from 1 Thes. ii. on the spirit of their office. I could scarcely forbear weeping; that is a remarkable chapter."—"My heart glows with ardour in my work: but who is sufficient?"—"I think I feel my deficiency every day more and more."—"Mr. —— preached; very brilliant; but it was the brilliancy of lightning amid volumes of smoke and peals of thunder."—"My spirits are high, my enjoyments have been great for several days; perhaps some trouble is near. Oh! that I may be prepared."

"Lord's day, Dec. 1. Wm. Taylor, Esq., our venerable founder, died in peace."

"Jan. 1, 1812. Devoted myself afresh to my great Redeemer, not knowing how it will go with me this year. But, why should I fear? If the Lord be on my side, whom should I fear?"—"I feel an ardent hungering and thirsting for improvement."—"We have now seventeen students, and twelve in the country."—"Oh! that I could live more in the spirit of prayer."—"Deeply engaged in my studies; read a good part of Michaelis, vol. 1. My soul burns."—"My head was like an engine, worked till it became red-hot.—"I begin to feel that I need an assistant at Old Ford and at Stepney."—"I never before felt such an interest in the Canon. O, Father of lights! lead me that I may lead others." "Read Jones on the 'Canon.'"—"Read Dr. Gill on 'Eternal Union;' but I have not the pleasure of agreeing with him."

"This morning, before three, the watchman's

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rattle roused us; two thieves passed through; we all rose, spent a few minutes in prayer and thanksgiving in the library."

"I mourn over the disorders of our denomination."—"Mission meeting at the Dutch church. Mr. Fuller preached, Rom. i.; Dr. Ryland, Isaiah ix. This has been a glorious day."—"Meeting at Carter-lane to form a union; Dr. Ryland preached for our Institution, Prov. xviii. 1. *I never saw two such days in London before.*"

"This day twenty years ago, my old friend, Mr. Ryland, died. How many mercies I have received since that time; yet, when he died, I seemed to lose my all on earth."—"This has been a very laborious week. Time flies swiftly; I cannot keep pace with the hours."—"Two things to be lamented: my prayers have been too languid, my study of the scriptures has been almost entirely official."—"My pupils, I trust, will excel. Oh! that I may have wisdom to guide them."—"Milner's fifth volume has given me new and delightful views of Luther's intellect, prudence, and zeal."

"My pupils have gone through Luke. I am determined that the Bible shall be the only text-book."—"This week my heart beats high. Oh! that I may be successful."—"Corrected a proof-sheet of scripture extracts in modern Greek."

"Melancthon knew some young men who carried nothing away from the University of Wittemburg but a guilty conscience. *Caveat actor.*"

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"Lord's day. Ordered by the doctor to keep at home. Cannot recollect being at home before since the year 1787, when I had a fever. I read Psa. cxix. Called up the servants to read; much struck with that petition, '*take not the word of truth utterly out of my mouth*,' &c. Much serious reflection; on the whole, a good day."—"Read John Reynolds' 'Religion of Jesus delineated;' a noble piece; many fine thoughts, very magnificently expressed."—"Unusual vigour of mind and body, and much enjoyment. Oh! for gratitude."—"I am extremely dissatisfied with myself."—"I feel the difficulties of my present situation. O, Lord! I am but a child, undertake for me."

"B—— came to dine with us; I recommended to him,—1. A common-place book. 2. A waste-book, for hints of reflections, conversation, reading, &c. 3. A sermon-book, for texts and sermons in different states of forwardness. 4. An experience-book, for the state of his own soul, progress in study, &c. 5. An account-book, including income and expenditure."—"This is the last day of the year; many serious thoughts of the last day."

"January 1, 1813. Began the Septuagint in Grabe's edition."—"My soul burns with a desire to be useful to these young men."—"Several interruptions, but life, as Bryson said, is made up of interruptions."

"Lord's day. Preached with freedom; most exquisite enjoyment of the subject in the evening, (2 Tim. iv. 8.) Oh! how shall I be thankful as

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I ought."—"Business crowds in upon me."—"Went with Fuller, &c. to see Lord Liverpool, on the question of toleration in India. I never was more struck with 'the human face divine.' He said but little. O that everywhere, and in all things, I may be instructed."—"Thinking on the Roman history; I must abridge it for my pupils."—"I have heard to-day that Dr. Williams, of Rotherham, died a few days ago. Oh! that I may be prepared for my own death, which may not be far off."—"This week I have had great pleasure in my work."—"My congregation is enlarged. Oh! that my heart may be enlarged also."

"This is my birth-day. Æ. forty. I have devoted myself again to the Lord. Oh! that the remainder of my days may be useful."—"America has sent 1000*l.* to the mission."

"Annual meeting of the Tract Society; very animating. The infant has become a Samson,—the 'little one has become a thousand.' We had a thousand to breakfast at the City of London."—"Examined my pupils where they spent the Lord's day. N.B. Yesterday afternoon, I read over the prophet Zechariah; it will be a good rule to read nothing (voluntarily) on the Lord's day, except the scriptures."—"Committee of the Sunday-school to tea; we had a very pleasant annual meeting. I addressed the teachers from 1 Cor. xvi. 'Watch ye,'—vigilance, steadfastness, courage, charity, against a spirit of disorder, declension, division. Equality is

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a chimera; age, office, wisdom, experience, and reputation, will always give some pre-eminence."

"Very low in body, peaceful in mind; solemnly struck with the idea of appearing before God in judgment. Oh! then, to have a Mediator, a Saviour, to have the Judge a friend."—"I feel stronger. Oh! that my life may be devoted to Him who gives me all."—"Read the Revelations; but, alas! looked at the distant object with a trembling glass, and did not see the object distinctly."—"Rev. iii. 18. The religion of Christ is *valuable* as gold, *ornamental* as white raiment, *necessary* as eyesight."—"Have I not too much neglected prayer and private meditation on the scriptures? Do I not too generally read for others rather than for myself?"

"This, on the whole, has been a week of great serenity. I have felt intensely zealous for the improvement of my pupils."—"My pupils are going on well; my hopes are high concerning some of them. Oh! that I may live to lay a good foundation here."—"Jesus prayed for the apostles,—1. For their perseverance in the true faith. 2. Their unity. 3. Their joy. 4. Their purity. 5. Their entire consecration."—"'*Farmer on Miracles*,' one of the most luminous pieces of argument I have seen a long time."—"Oswald's 'Appeal to Common Sense,' an admirable work."

"This has been a week of intense study, amidst many infirmities. Oh! that I may approve myself to Christ. My soul burns to press through the

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whole course of theological lectures which I have planned."—"Meditated a sermon on the future glory; evening, wept with Mary at the sepulchre, John, xx."—"A blessed evening."—"Bodies washed with pure water. Does that refer to baptism? The preceding words favour that idea; for *heart* and bodies seem to be contrasted. The following words favour it: for, in baptism, their first profession was undoubtedly made. (See Owen, *in loc.*)"—"How can I form an adequate conception of a sinless state? I, who am so full of sin?"—"Newcome's 'Observations on the Character of Christ' delighted me."

"Lord's day, Jan. 2, 1814. Preached, Luke xiii. Parable of the barren fig-tree. 1. Application to the Jews. 2. To ourselves—fruit and good fruit is expected—not found—the years are numbered—justice cries aloud, 'cut it down,' &c.; mercy intercedes, and rejoices over judgment. This has been a blessed day; I felt no usual fatigue, but rather refreshed in the evening."—"Psa. lxx., 'Love thy salvation.' Love to think of it, to speak of it, to hear of it, to sing of it."—"I wish I had translated the New Testament for myself, as though it had never been done before."

"Examined my pupils in Greek, forming them into a semicircle."—"Reviewed the church-book from the time of my ordination."—"Preached at Fetter-lane, on 'The means to be used for the conversion of ungodly relations.' This sermon was delivered without much comfort, after much labour

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bestowed on it, the pulpit was so enormously high."

"Lord's day. Expounded Acts vi. The *seven* may be called deacons, if the *twelve* may be called pastors, if the *multitude* may be called a church."—"Preached in Rom. xii. 2, 'Be not conformed,' &c. Shewed that the heart must be renewed in order to promote the right understanding of the scriptures."—"Deluged with letters and papers of all sorts; I seem overwhelmed with a multiplicity of little things."—"Nathaniel Taylor's 'Preservative from Deism,' a work of uncommon merit, full of erudition, argument, and wit."—"Could not read anything; a few languid thoughts, a few faint desires. Oh! that I could live to God."—"Much relieved; considerable enjoyment in my retirement. Goode's 'Life of Geddes' entertained me very much."—"Afternoon. Three Latin classes overcame me; very poorly in the evening. But, oh! to grace how great a debtor."—"The labours of the lecture-room too hard for me."—"Read too much, tasked myself too eagerly. O, my poor body, what a clog to the immortal mind."

"Lord's day. Luke, i. 69, 'Horn of salvation.' Christ a powerful prince. I want such a Saviour to pardon my sins, to purify my heart, to enlighten my mind, to cheer me in trouble, to subdue my enemies, to relieve me from all my fears. My soul was enlarged, melted. I would not change my pulpit for any throne in Europe."—"Hall's Address

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to Eustace Carey, very fine; from an ethereal mind."

"Jer. viii. 5, 'They hold fast deceit, they refuse to return.' The reason why sinners refuse to return is, they hold fast deceit respecting 1. God. 2. His law. 3. Their hearts. 4. Their character. 5. Sin. 6. Its punishment. 7. Way of salvation."

"Mr. M—— says, he dreads, in a church, the very wise, and the very rich."—"Dr. ——, speaking of a preacher who confined himself to doctrines, told us, that he *drove the cart upon one wheel till it went over!*"—"Blessed be the Lord who has given me relief, refreshment, and revival, more by far than I ever had in any preceding vacation."

"O Lord! direct us, we beseech thee, in the choice of servants."—"Mr. Calamy's ordination at Dr. Annesley's meeting-house, Little St. Helen's, June 22, 1694, lasted from ten to six o'clock in the evening." — "Christ in his retirement: 1. His wisdom—studious disposition. 2. His good character—amiable temper; grew in favour. 3. His dutiful disposition—subject to them. 4. His attachment to the house of God—in the temple. Urge these things in a sermon to young persons."—"Our place of worship has cost 2043*l.*, and we are now free from debt."—"My work is chiefly that which belongs to the classical tutor."—"My hands are full indeed."—"I have now five classes."—"Very low; too many visitors, and they talked too much, and stayed too long."—"The sharp winds

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have tried me much."—"O that I could live to God; my soul desires it!"—"Oh my Father! my Father! Pity, pardon, purify, prepare me for all thy will."—"Read Simon Browne on Positive Institutions, against Tindal."—"David behaved himself wisely, &c. This remarkable encomium; sacred writers do not deal much in encomiums."

"Lord's day, Jan. 1, 1815. This has been a good day to the Lord! Oh that this may be a prosperous year to my soul, to my companions, my pupils, my flock."—"Thursday, 12th, Mr. Young, classical tutor, commenced."—"Wrote a little Hebrew. I find great pleasure, and surely I see greater beauty, in Joel, than I ever did before."—"Oh that I could live; heaven is the land of the living."—"Tried to pray, but, alas! it was little like prayer; tried again."—"Spent the evening delightfully, in translating Joel, chap. i.; compared with Archbishop Newcome; compared, also, the Septuagint and the Vulgate; I wish I had begun this work twenty years ago."—"We entered on Watts' Logic a second time, beginning with the last book first, to exemplify the analytic method, to connect this exercise with ontology, to lead them easily to the most difficult subject of investigation, which is really that found in the first book."

"Mr. Fuller is expected to live but a few days. Oh that he may yet be spared. The prospect of his death has brought many tender circumstances to my recollection;—I mourn over the contemplation."

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—"Lord's day, May 7, Mr. Fuller died during the morning service."

"Lord's day. My enjoyments were great; laboured to fasten conviction on the consciences of sinners." — "Oh that I may live with all my might while I do live." — "Exhausted, delightfully exhausted, in the service of my flock!" "This morning I gave a parting charge to the students, on their studies, character, preaching, visits, time of return, &c."—"Irish Society; the most fervent, glowing, enthusiastic meeting of the kind I ever attended. I feel exhausted to the last drop. This has been a glorious week indeed, '*Et soles melius nitent.*' Oh that I may live to see much greater things than these!"—"Blessed be the Lord who refreshes me in this wilderness!"—"Spent the evening partly in transcribing the eleventh chapter of Romans from the Greek Testament; I enjoyed much pleasure in this exercise."—"I said, What is the object of my going to the evening lecture? I mentioned, praise is always due—prayer is always necessary—the scriptures are always acceptable to those who are new-born babes."—"Spent all the leisure I could secure in reading Fuller on the Apocalypse. He appears to be an angel standing in the sun, compared with many commentators."—"Spoke to the teachers on 'Fight the good fight of faith.' Be good soldiers; there are your enemies—there are your friends and allies—there is your crown."

"Definitions of the principal terms in theology

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examined by four rules; they must be adequate, appropriate, clear, concise."—"I find it very difficult to gird up the loins of my mind."—"Num. xxi., 'Much discouraged because of the way.' Discouragements. 1. Our own depravity. 2. Discordant opinions. 3. Unholy lives of professors, hypocrites, apostates, backsliders. 4. Multiplied afflictions."—"*Never read for the sake of reading, but always with design.*"—"'Feet shod.' It is a dangerous thing for a soldier to be wounded in the feet—how can he stand, or resist, or escape? Take care of your feet. The wound may not be fatal, but your usefulness is at an end."—"Feb. 1816. Commentators. They are not to be despised, but I find it very dangerous to consult them too much."—"Spent the evening delightfully at home, translating 1 Tim. to the end. My translation of Timothy has been from Griesbach's text; compared the improved version, the version of 1729, Beausobre, and L'Enfant."

"I am greatly delighted with the labour of translating."—"Entering on 1 Cor. xii., I feel as if transported to the new world. Rocks, precipices, roaring water-falls, mountains of stupendous height, solitary deserts, no vestiges of human feet; or wrapt into Mercury, a planet near to the sun; or hurried to a planet that revolves some more distant sun. This would not be more strange than to be suddenly introduced into the Corinthian church to hear the spiritual men."—"Evening, preached at the bap-

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tism of six young women and three young men. 'The baptism of John, whence was it?' The place was thronged; I went through the service comfortably. Baptizing occupied exactly five minutes."—"Our adorable Redeemer is both a sanctuary and a stumbling stone. (Matt. xi.) 'Revealed them to *babes*.' The sovereignty of God is displayed, not only in the blessings of his grace, as to degrees, manner, &c., but in the election of *persons* on whom he bestows the blessings; why the Galilean fishermen (babes) and not the Jerusalem doctors? (wise and learned.)"

"I felt remorse the other day in reflecting that though I have read the Greek Testament many times, I have never gone through the Old Testament in Hebrew."—"Lectured on Elements of Hebrew criticism."—"Lectured on Exodus, xv.; I have gone through it grammatically, rhetorically, theologically, (if there be such a word.) Exceedingly hurried most of the day. Oh that I could rest in Christ."—"How good is the Lord to shine upon me in my weakness."—"Oh Lord, give me wisdom, tenderness, fidelity!" "I feel as if some revolution, or great concussion, were near. Prepare me, O my God!"

"'The Lamb is the light thereof.' Christ is the sun of the celestial city: 1. The sun has light in itself—so Christ. 2. The sun is seen in its own light—so Christ. 3. The sun diffuses a light on all other objects—so Christ."

"This is my birth-day, (forty-three.) Blessed

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be my God who hath sustained me thus far. What shall I resolve to do? Resolved, in humble dependence on the aids of the Holy Spirit, that the remainder of my life shall be devoted to the study of the scriptures; and that all other studies shall be subservient to that."

"This has been a busy week; not quite so much hurried as the last; but I have not improved my acquaintance with the scriptures so much as I could wish."—"Preached, Matt. iii., and shewed that greater honour has been conferred on christian baptism than was conferred on any other divine ordinance; noticed the threefold miracle, (the parting skies, the symbolic dove, the articulate voice;) the confirmation of the doctrine of the trinity. Inferred, 1. We should honour this ordinance. 2. We should lightly esteem the odium thrown upon it."

"If a young man run away from his commission, like Jonah, will not a great fish swallow him up? If he break a hedge, will not a serpent bite him?" —"The Spirit not straitened as we: 1. By time; 2. Space; 3. Degrees; 4. Decays; 5. Opposition." —"I find that the order of the house must be maintained with strictness, and in my own soul. 1. If I feel it hard to keep the line of duty, I shall find it harder to depart from it. 2. The further I go, the further I shall have to return, and the more difficult the return will be."

"Hebrew lessons till eleven. Then languished through the day; not without breathing many a

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sigh towards Him whom my soul loveth. O Lord! thou knowest my weaknesses, my sorrows, my temptations. Help, Lord!"—"Divine liberality meets the objections of the humble supplicant. 1. God will give me nothing. Answer: 'He giveth to all.' 2. I have so much need of wisdom. Answer: 'He giveth liberally.' 3. I fear he will upbraid me with past folly and guilt, or present dulness. Answer: 'He upbraideth not.'

"'Can ye not discern the signs of the times.' 1. Schools for all. 2. Bibles for all. 3. Missions for all. 4. Co-operation of all. Great Britain (never before so great) taking the lead in all! To be contemplated with humility, gratitude, zeal, benevolence."—"Michælis; he is a very lively, pleasant writer; makes too light of serious things in some places; an amazing acquaintance with Oriental learning, and, indeed, with general literature."—"C——, S——, and H——, must read Chaldaic, then Syriac, then Arabic."

"'Wonderful:' In the constitution of his person—in the works of his power—in the love of his heart—in the depth of his sufferings—in the height of his glory."

"Study the attractive—what a charm in manner!"

"Dec. 27, 1816. Got to Enfield by eleven; found Mrs. C. in the house in which my father and mother lived so long. No words can express the emotions I felt in surveying the scenes of my child-

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hood and youth. Ebenezer! Inquired after many; many trees are removed; houses have vanished; railings taken down; many blooming faces now appear withered and wrinkled; some of the people did not know me, and some of them appeared to me as 'trees walking.'"

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CHAPTER VI.

MR. NEWMAN'S DISCOURSE ON NONCONFORMITY—RECEIVES HIS DIPLOMA—REV. R. HALL'S LETTER IN RELATION TO IT—ADDITIONAL PUBLICATION—PERSONAL AFFLICTION —REMOVES TO BOW—DIARY.

ELABORATE and standard works on the subject of nonconformity, have been found to keep pace, generally, with the memorable events which occasioned their appearance. Certainly intolerance can advance no valid claim to participate in the admiration excited by the triumphant refutations of the absurd positions, and legalized oppressions, which induced their publication. In adjusting the balance, however, between the good and the evil, connected with such protracted, and, not seldom, intemperate discussion, the able and magnanimous defence of freedom, whether civil or sacred, against unprincipled invasion, is an item in the account of considerable importance, and should be ever regarded as a valuable contribution to the most deserving of all objects, in procuring which its least scrupulous adversaries have been rendered principally instrumental. Happily, too, besides the more enlarged and systematic works to which reference has been made, summaries of the history and principles of

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nonconformity, adapted to the many whose means and opportunities are least extensive, have been judiciously supplied; and it may be added, that to this class of publications, present appearances indicate no inconsiderable augmentation. The competency of Mr. Newman to exhibit this subject in a clear and comprehensive form, may be easily determined by referring to a discourse entitled "The Principles of Nonconformity sanctioned by the New Testament," delivered March 20th, 1817, at the monthly meeting of ministers and messengers, and, at their request, afterwards published. In the introduction to this admirable sermon, the preacher, with his uniform candour, says,—

"My object is not to pour out invectives on national churches. The late Mr. Ryland used to say frequently, with his characteristic warmth of manner, 'Set up the ark, set up the ark, and we shall see whether Dagon will fall or not.' To the angels above us, the different parties of christians must often appear a collection of Babel-builders in confusion. The churchman expatiates on the awful and aggravated sin of schism. The dissenter exclaims, 'What a popish liturgy they have.' The baptist is astonished that any *protestant* can plead for infant baptism. The pædobaptist denounces his baptist brother for casting out the seed of believers from the covenant! Thus most men are very busy in pulling down their neighbours' houses

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instead of building up their own. As to our own national establishment, I most readily great that there are now living (not to speak of the mighty dead) many individuals, whose piety and learning, whose zeal and good works, would do honour to any denomination. All such good men I love and honour, not for the church of England's sake, but for the truth's sake which dwelleth in them, and shall be with them for ever."—p. 8.

He then proceeds to lay down the principles upon which alone the noble fabric of christian belief and worship can be safely constructed. These are, "THE SUPREMACY OF CHRIST—THE SPIRITUALITY OF HIS KINGDOM—THE SUFFICIENCY OF THE SCRIPTURES—THE RIGHT OF PRIVATE JUDGMENT—and the RIGHT OF PUBLIC PROFESSION AND WORSHIP." Having explained and illustrated these impregnable positions, he concludes thus:—"It must be confessed, and I confess it with shame, that many of our fellow-worshippers are ignorant; that many are indolent, and never apply their minds to these subjects; that many pursue a line of conduct extremely inconsistent with their avowed principles as dissenters; and that many are infected with prejudice against those principles for which their ancestors died the glorious death of martyrdom. Let none of these reproaches fasten upon you, my respected hearers, but, on the contrary, let it be seen that you are alive and awake to every question that necessarily

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involves the highest glory of your Redeemer, as the King of Zion, and the dearest interests of his church on earth.

"To stimulate your zeal in these inquiries, let me entreat you to look for a moment into Europe, the fairest proportion of the whole globe. Look at all the southern states, including Portugal, Spain, Italy, and Turkey,

'From Hercules' Pillars to fam'd Palestine,'

a line of coast extending along the Mediterranean, nearly two thousand miles. Alas! what do the inhabitants of those countries, even now, in the nineteenth century, know of the supremacy of Christ—of the spirituality of his kingdom—of the sufficiency of the scriptures—of the right of private judgment, or of the right of public profession and worship!

"But let no man's heart fail him. Truth is advancing. In this great cause no effort is lost. Those who have shaken off their fetters will not suffer them to be put on again; nor can they possibly unlearn what they have at length learnt, respecting the truth so interesting to them in all that belongs to this world and the world to come. The British and Foreign Bible Society, and all other Bible Societies, are powerfully contributing to weaken the ties of superstition and implicit faith; to draw christians, of all denominations, into closer union; to promote amicable discussion of those points in

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which they differ; and to bring them all back to the charter, to the constitution, to the original, unadulterated revelation of God. If the last age was the age of battles, let us hope this will be the age of bibles.

"I rejoice to think that the protestant dissenters, generally, have taken their full share in the labour, and must be entitled to a full share in honour of promoting this divine emancipation. And in our own denomination we have still living some very distinguished men, particularly at Serampore, whose praise is in all the churches of the old world and the new, for the skill, the zeal, the perseverance, and the unwearied assiduity, with which they devote themselves to this great work. May they, and all others who have the same object in view, be crowned with the abundant benediction of our Lord Jesus Christ, to whom be glory and majesty, dominion and power, both now and ever. Amen!"—pp. 32—34.

A copy of this discourse was presented to Dr. Lindsay, whose sentiments concerning it, in a note to the preacher, are thus expressed:—

"Grove Hall, Bow, Nov. 15.

"Dear Sir,—I have read the sermon which you were kind enough to send me, with great pleasure; and I wish, sincerely, it were read and studied with attention by every dissenter of every denomination in the three kingdoms. Churchmen and catholics

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are afraid of reading upon the subject; and it is owing to this fear that so many honest and good men among them are the dupes of their own prejudices, and the supporters of a system which is so decidedly at variance with the New Testament, and so hostile to that freedom by which alone truth can have a free course and be glorified. I heartily wish your association abundant success in rousing the spirit of dissent from that apathy into which it appears to be sinking; and I hope every member of it will feel that the same arguments which we employ in vindication of our own own rights are equally conclusive for the rights of every man, be his religion what it may, who lives peaceably as a citizen, without any molestation to the state or to the individual, in supporting his own opinions. Accept my best thanks, and believe me very respectfully yours,

"JAMES LINDSAY."

Among those upon whom honorary titles have been conferred, perhaps comparatively few could say, as Dr. Gill is reported to have said, when he received his diploma: "I neither thought it, sought it, nor bought it." On the contrary, it is more than probable that *most* who have attained to such distinction have previously thought it; that *many* have sought it, and that *some* have not even scrupled to procure it by purchase. No one acquainted with Dr. Newman will, for a moment, suspect that

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the degree he obtained was either the result of personal request or pecuniary consideration; but, if eminence in erudition and morals constituted the appropriate qualification for such preference, then it has seldom been exhibited with more just discrimination, and never bestowed upon an individual whose estimate of it was more in accordance with its intrinsic value. Referring to it, he says, "Well, it is but a feather! A British officer going into the battle at Waterloo, did not think much of the feather in his cap." This compliment, which he received April 24, 1817, was accompanied by the following letter:—

"Brown University, Providence, Nov. 20, 1816.

"Rev. Sir,—You will permit me to state, that at our last annual commencement I had the honour, in behalf of the fellowship of this institution, to confer on you the degree of Doctor of Divinity, and that I herewith send you the usual diploma; and also to hope that you will receive this degree as a pledge of the esteem in which your talents, learning, piety, and usefulness, are holden, as well by myself, as by the honourable and reverend fellows of Brown University.

"Asa Messer, President."

It is, however, deserving of consideration, that persons, distinguished alike for their eminence in literature and piety, have regarded the adoption of

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such *theological* titles as inconsistent with the instructions of Jesus Christ to his followers. On this subject, the following extract from a letter, addressed to Dr. Newman by the late Rev. Robert Hall, can never be uninteresting.

"With respect to your inquiry respecting the doctorate, I have little to say more than this, that it does appear to me to militate directly against our Saviour's prohibition. The term rabbi, by the consent of Dr. Campbell, and the best writers, coincides, as nearly as possible, with the modern term doctor. It was a religious degree of honour, conferred by their theological schools, to denote a pre-eminence of spiritual wisdom; and if it has not this import, (or rather if the D.D. has not,) I am at a loss [to know] what it means. Nor can I conceive in what manner our Lord, supposing it had been his acknowledged intention to have forbidden it, could have done it more effectually, consistent with the genius of the language in which he spoke. Though I am fully convinced some who receive it are as remarkable for their humility as the obscurest of their brethren, (and I might adduce the instance of Dr. Ryland and of Dr. Newman in proof of this assertion;) yet it is naturally and intrinsically an aliment of vanity, and, no doubt, gratifies that passion in some; and, on that account, as well as for the reason before mentioned, it appears to me abhorrent from the simplicity of the gospel.

"It is an invention of barbarous, monkish ages,

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unknown, as you are well aware, to classic and christian antiquity. It had its origin in the decline of knowledge, both civil and religious, and appears to me to possess a strong tincture of the barbarity of its origin. In my ears it would sound like a nick-name, and I am truly concerned that it was ever known that such a mark was put upon me: I endeavoured to keep it as secret as possible. In addition to other considerations, I might add, it has been bestowed with such a total want of discrimination, that it can never [add] an atom to the reputation of any man who deserves it. Neither you nor Dr. Ryland will derive the smallest increase of celebrity from it; your own merits would always render it unnecessary. In short, my pride would concur with better reasons for inducing me to reject it.

"I hope, my dear sir, you will excuse the liberty I have used in explaining myself on this subject, assuring you that my esteem for you is by no means diminished by this slight difference of opinion, nor by another of much greater importance, on the subject of communion. You will greatly oblige me by keeping the fact of my diploma as secret as possible.

"I am, with ardent wishes for your happiness and usefulness, your affectionate brother,

"R. HALL."

Had the sentiments and practice of this truly great man "on the subject of communion," confessedly "of much greater importance," been as defe-

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rential to the Redeemer as on that of the "doctorate," the splendour of his distinguished name could not, on that subject, have been employed to enlighten an obscure argument, nor his practice urged as a sanction for deviating from "acknowledged" apostolic precedent.

In the close of 1817, the British nation universally lamented the demise of a princess, whose talents and virtues had inspired no common measure of admiration and confidence among those who gratefully anticipated her benignant reign. Expressions of regret and condolence, on that mournful occasion, were unusually numerous. One of these, entitled "The British Empire in Mourning!" was delivered and published by Dr. Newman, in the form of "A Funeral Sermon, occasioned by the death of her royal highness the Princess Charlotte Augusta."

Of this discourse it may be sufficient to remark, that the letter from the pen of Mr. Hall, of which the greater part is cited above, commences in the following manner:—

"My dear Sir,—I thank you sincerely for your very excellent sermon on the death of the Princess. which I have read with much satisfaction, and think it, without any compliment, the best I have seen on the occasion, and I have perused many." How greatly that which he himself published was thought to excel will not soon be forgotten.

Seven years, perhaps, is more than an average of

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the continuance of any public institution in vigorous operation, and the possession of undisturbed repose; especially if, almost unavoidably, beneath its own shade, the seeds of disunion must be permitted to strike their roots and vegetate. Except, however, a startling and distant intonation, of short continuance, in the commencement of 1818, the beloved President of the Stepney Institution was enabled, even through a longer term, to pursue the arduous duties of his important station, during which he was sustained by the most gratifying testimonies of enlarged esteem and confidence.

Early in 1819 he published a letter, addressed to a pædobaptist friend, on "Baptismal Immersion defended by Christians of all Denominations." The *argumentum ad hominem* in this letter, is made to bear upon his friend with overwhelming force. Among the rest, he mentions the following interesting fact:—"Not long before the death of Professor Porson, I went, in company with a much respected friend, to see that celebrated Greek scholar at the 'London Institution.' I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read, perhaps, twenty verses in one of the gospels, in which the word βαπτω occurred. I said, 'Sir, you know there is a controversy among christians respecting the meaning of that word.' He smiled, and replied, 'The baptists have the advantage of us.' He cited immediately the well-known

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passage in Pindar, and one or two of those in the gospels, mentioned in this letter. I inquired whether, in his opinion, βαπτιζω must be considered equal to βαπτω, which, he said, was to tinge as dyers: he replied to this effect, that, if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a *total immersion.*" The witnesses brought forward in this suit are entirely unobjectionable; their depositions are clear and unequivocal, and the conclusion is decisive and irrefragable.

Just about this time, feeling it to be expedient that he should endeavour somewhat to abridge his multiplied exertions, he resigned his long-continued connexion with the Broad-street lecture; upon which, the managers passed and forwarded to him the following resolution :—" Resolved unanimously, that the most cordial thanks of this meeting be presented to Dr. Newman, for his punctual, faithful, and acceptable discharge of the duties devolving upon him, during the sixteen years he has been a lecturer; for the handsome manner in which he has communicated his reasons for resigning, and for his earnest expressions of hope that he shall continue to hear of the growing prosperity of the lecture."

The pastoral character of Dr. Newman was never merged in the theological tutor. Whatever importance he might attach to the duties of the latter, it is obvious that they were, as far as possible, subordinated to the vigilant and efficient discharge of

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the former. His earnest desire that the flock intrusted to his care should stand complete in all the will of God, induced him, in the midst of his numerous cares and avocations, to make their progress in spiritual attainments, and their uniform adherence to primitive example, the subject of his ardent solicitude. To aid them in preserving the consistency of their profession, and strengthen them in the duty of perseverance, he addressed to them a pastoral letter on "Moral and Ritual Precepts Compared," dated June, 1819. In this pamphlet, extending to forty pages, the amiable author, with his characteristic precision and vigour, has most ably defended the practice of strict communion. In these pages he has introduced, with great clearness of statement, and felicity of illustration, seven points of difference between "moral and ritual precepts,"—in their *nature*, their *evidence*, their *foundation*, the *extent of their obligation*, their *connexion*, their *observance*, their comparative *importance*. This letter is the more interesting and valuable, as its arguments are not enfeebled by the admission of unseemly personalities, nor its style dishonoured by harsh and acrimonious expressions.

"Our brethren," he says, "who practise mixed communion, must either receive the apostolic pattern as the publication of the will of God, or they must reject it. If they receive it, mixed communion must be given up! Mr. Hall himself says, 'We freely acknowledge that if the principle can be

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established, that baptism is *invariably* essential to a christian profession, the cause we are pleading must be abandoned, being confident that a true profession of the christian religion is inseparable from church-communion.' What objection can there be to the word *invariably*? Have we not received a kingdom 'which cannot be moved,' and are not these among the 'things which cannot be shaken,' but 'must remain?' On the other hand, if they reject it, how comes it to pass that, in various particulars, they appeal to it, as well as ourselves, and for the same purpose? Why, for instance, do they observe the first day of the week? The intimations of the will of God respecting priority of baptism, are much more numerous, clear, and strong, than for the first day of the week. Why do they refuse to baptize the infant seed of believers? Why do they not baptize the same individual every month or every week? Why do they not administer the Lord's supper to individual believers separately? Why do they not plead for diocesan episcopacy, and national churches? *We* should say, we have no authoritative precedent for baptizing any infant, nor for the repetition of baptism in any case; nor for the administration of the supper, except to a church, as at Troas, Corinth, &c.; nor for diocesan episcopacy; nor for national churches; and do *they* not say the same? So deeply rooted is this notion of *precedent*, in the mind of Mr. Hall, that the order

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for which we plead is, by him, denominated, 'the *natural* order of the christian sacraments.' Is it, then, *unnatural* for our brethren to depart from it? But, with great deference to Mr. Hall, I must observe that this epithet appears to me highly improper, and unsuitable to be applied to positive rites, in which the sovereign will of the Lawgiver is all in all."—p. 34.

In the decline of this year, he was deprived, by death, of one of his most intimate and confidential friends, the Rev. Thomas Thomas, of Peckham, Secretary of the Stepney Institution, towards whom, during six and twenty years, his most cherished feelings were those of sincere respect and fraternal affection. The discourse he was requested to preach on this lamented occurrence was afterwards published. It contains much evangelical instruction, and suggests many appropriate reflections. A brief appendix records some of the dying expressions of the departed.

Adverting to the christian and ministerial character of Mr. Thomas, the preacher says, "It is not necessary for me to delineate the character of our deceased friend; but I shall be permitted to say, I always admired the dignity and simplicity, the honesty and warmth, and the noble frankness, of his temper. He had a high sense of rectitude and propriety which would have done honour to any man, to any prince, in Europe. He was cheerful without

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levity. If all our students and young ministers resemble him, we shall have the satisfaction of seeing them, according to a good old maxim, 'lively, but not light; serious, and yet not sad.'

"Solomon says, 'Wise men lay up knowledge.' Our friend laid up a treasure of this kind in early life; grew richer as he grew older; and possessed much more literary wealth than he ever shewed to the world. Ostentation, affectation, and artifice, he held in unmixed abhorrence.

"He had a very clear, correct, and comprehensive view of christianity. His sermons, therefore, as might have been expected, were characterized by strong sense, and not less by a strong savour of evangelical piety. Those who meet for worship in this place, must have often heard him expatiate with great solemnity on the dignity of the person of Christ, and the depth of his voluntary abasement for our redemption; the universal depravity and misery of mankind occasioned by the fall; the sovereignty and grace of the Holy Spirit in regeneration and sanctification; the privileges of God's elect; the perpetual obligation of the law; the necessity of a holy and useful life to prove our faith sincere; and, in short, all the other topics which these must pre-suppose, or include, or draw after them by necessary consequence."—p. 23.

March, 1820, he preached the monthly meeting sermon, at Little Wild-street; on "the perpetuity of baptism." At the request of many, who were

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present to listen to this discourse, it was subsequently published, and the interest it excited was considerably increased by the appearance, about the same time, of a pamphlet, designed to oppose baptism as a permanent institution in the christian church, and to exhibit it merely as an ordinance of proselytism, to be regarded exclusively by those who, in any country, first receive the gospel, and not to be practised by their descendants. Dr. Newman's sermon was founded on Matt. xxviii. 18—20. It comprises a connected series of reflections, strengthening as they advance, and finally establishing, the main position, that the obligation to baptism is co-extensive with the individual reception of the gospel, and the term of its continuance limited only by the duration of the promise, "Lo! I am with you alway, even unto the end of the world. Amen." In an appendix to this discourse, some valuable remarks are introduced on the prohibition against eating blood.

About the middle of this year, personal affliction, the morbid influence of which continued more than twelve months, occasioned him much pain and inconvenience, yet, during the whole period, he rarely intermitted either his professional or his pastoral duties. To this visitation, in its different stages, his diary contains many pious and impressive references.

Before his recovery from this trying dispensation could be pronounced complete, he was visited by

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one of another description, in which the mental anguish was far more pungent than any physical suffering he had been called to endure. In the Institution, over which he had now for ten years laboriously and efficiently presided, he observed, with the deepest concern, what, in such situations, perhaps, ought to be a subject less of surprise than regret, a tendency to discontent and insubordination among some of its inmates, which was, at length, discovered, in a form the least equivocal, and attended by circumstances which left nothing to conjecture as to the *animus* by which it was dictated. By the adoption of prompt and prudent measures, the unholy flame, if not extinguished, was subdued, and harmony appeared, at least, to be restored.

This occurrence, however, wrought so powerfully on the amiable and susceptible mind of the tutor, that, after protracted deliberation, he was brought to the resolution of resigning, into other hands, the superintendence of the domestic arrangements of the Institution; retiring from Stepney, as the scene of his residence, but continuing in daily attendance there to fulfil his appointment as theological tutor. When every preparation was effected for the change, in the June of 1821, the Rev. Solomon Young, the classical tutor, became Resident at the Institution, and Dr. Newman removed to Bow, cheered by the consideration that he should again more immediately "dwell among his own people," and be thus more favourably situated for visiting his flock.

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The announcement of this change appeared in the Baptist Magazine, for July, 1821, thus: "Our excellent friend, the Rev. Dr. Newman, having been compelled, by long-continued indisposition, to relinquish some of the labours in which he has been so usefully engaged, has resigned his situation as *Resident Tutor*, in the academy, at Stepney, but still retains his offices of President and Divinity Tutor in that Institution. His former situation in the house is now filled by the Rev. Solomon Young, the classical tutor."

In the following month he edited a new and improved edition of "Palmer's Nonconformist Catechism." This epitome of dissent is now too well known and appreciated to need commendation; and that the additions and emendations introduced by Dr. Newman into this and succeeding impressions of this popular tract are entitled to attention, the following note, addressed to the editor, by the Rev. Robert Hall, is a sufficient attestation; which includes, also, a very favourable reference to the sermon on the principles of nonconformity:—

"Dear Sir,—I embrace the opportunity of my friend ——'s return to London, to thank you, very sincerely, for your parcel of your new and improved edition of Palmer's Catechism. The additions you have made are important, and greatly enhance its value. Permit me, also, to express the great satisfaction I derived from the perusal of your excellent

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sermon, on the principles of dissent, and, particularly, for your spirited and forcible delineation of the character of the late Mr. Ryland. He was a most extraordinary man, and rarely, if ever, has full justice been done to his character. Wishing you much success in all your pious efforts to do good, I remain, dear Sir, with great esteem,

"Your affectionate friend,

"ROBERT HALL."

Towards the close of this year, circumstances occurred at Stepney, in relation to which, so far as some were involved, it became indispensable to have recourse to a discipline, which, however reluctantly applied, extreme cases can be met by no other.

The diary during this period contains much to interest and edify a pious mind; from which the following extracts are selected:—

"January 1, 1817. The annual prayer-meeting. I proposed three questions. What have I been doing in the last year—what might I have done—what shall I resolve to do? Acts, x., 'Thy prayers and alms,' &c. Some neither pray nor give alms—some pray and do not give—some give and never pray—some do both—yet no love to God."—"Rose at six, and tried to fasten my thoughts to some sacred theme."—"Oh that I may see the King's face, the King in his beauty, in the heavenly court!"

"Thursday, March 20. Preached at Carter-lane.

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Stupid as a post. After dinner my sermon was voted to the press." — "Evening, alone. I have need of being alone."—"Eph. iii. 1—12. Much enjoyment of the truth. *Dulcius ex ipso fonte bibuntur aquæ.*"

"Good Friday. White-street, Moorfields; crowded chapel—'*Ecce lignum crucis,*' the priest exclaimed, again and again. He was a very good showman. The people appeared to be serious. The preacher pronounced, not without some hesitation, an elegant discourse on, 'We preach Christ crucified,' &c., pointed to 'the all-saving sign.'—"There is much, very much, in the catholic worship, *ad captandum vulgus.*"—"Began a course of lectures on metaphysics."

"Saturday. This has been a blessed day. Almost every day of this week besides, I have been struggling with the languor of disease and the labours of my station. Oh, that I may yet live to lead the young men into the right path."—"Read G. Gregory, on the composition of a sermon. Aristotle's method the simplest. Exordium, proposition, proof, conclusion."

"This is my ordination day. O Lord! forgive my omissions and transgressions, and grant, that while I am permitted to live, I may be a blessing to my flock!"—"Oh, that I may be able to interpret the scriptures with success! This is my highest ambition!"—"David and Isaiah must not change their loose, flowing, Oriental robes, for breeches,

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for stockings, and garters. Metaphysical divines often try to put a strait waistcoat on them."—"Called on Mr. Hayley, aged 72; his address very polite; elegant; his conversation very sensible and pleasant. He spoke of Cowper in high terms. What a fascinating charm in elegant manners."

"Lord's day. In the evening, I enjoyed unusual clearness, self-possession, and freedom. (James, ii. 19,) 'Believe and tremble.'"—"This has been a day of rest at home; but I am full of anxiety respecting the young men here."—"Read Lardner's account of St. Peter. He has satisfied me that there is no foundation for the distinction between proselytes of righteousness and of the gate. There was but one class of proselytes. And, also, that Peter was at Rome; at least, that he died there; and by crucifixion. Protestants should not deny this."—"I do not want an assistant preacher so much as an assistant pastor. Yesterday I preached three sermons with as much force as ever I did, as to physical exertion. Oh, that I may be directed to what is best."—"I told them (the students) the mournful case of Mr. ——, '*Felix quem faciunt aliena pericula cautum.*'"—"This evening, Dr. Reid, on Active Power, has induced me to lean more to the side of liberty than I have been accustomed to do."

"January 15, 1818. Lectured the students. Beware, lest your minds be paganized, sophisticated, alienated, sensualized. I spoke to them with great freedom, nearly an hour."—"Lectured on efficacious

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grace. A theological student is not without doubts, and queries, and objections."—"The Arminian controversy engages my attention strongly. Study the sovereignty of God."

"Evening. Preached with freedom. (Romans, ix. 10,) 'I will have mercy on whom,' &c. Laboured to prove that salvation must be derived from absolute mercy. 1. Distinguish between justice and grace: 2. All might have been left to perish: 3. Sinners have no claim: 4. No hope of salvation till we come down to this. As creatures, all have equal claims; therefore, says Whitby, no election. God is no respecter of persons; no particular redemption; all equally need a Saviour; no special grace; God gives grace to all. This is the very root of Arminianism."—"Plunged into the depths and difficulties of theological speculation on original sin."—"Dr. Owen's Display of Arminianism. There is a fine spirit in it; his classical allusions highly amusing; his wit on the idol of free-will very pleasant. Grevinchovius '*Ego meipsum discerno*,' I make myself differ, &c. Compare this with Cicero — 'Never any wise man thanked God for virtue; every one obtains virtue for himself, &c. See the whole passage in *De Natura Deorum*, lib. iii."

"'When he beheld the city, he wept over it;' he saw its past, present, and future state. He sees London, its impiety, infidelity, immorality, iniquity, impurity."—"Never before did I feel so much interest in Jewish literature. This has been a blessed

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week; but my strength fails."—"Concluding lecture on the doctrine of the Trinity. I found great freedom in speaking, and all were attentive. Blessed be God, who has supported me in a very laborious and extensive investigation, which has been very satisfactory to my own mind, and which, I trust, will be useful to the young men."—"At dinner, I said to Mr. ——, It is commonly believed that a man should not be baptized a second time. Why should he not? He replied, that it was enough to urge, it is not commanded. I sent the question round; —— said, there is no example of a man being baptized twice. This is an important principle. If, in ritual worship we are to do only what is commanded, or authorized by precedent, what follows?" —"I asked, whether he would not think it an improvement to administer baptism once a month, or at least, every year. 'Oh no, it is not enjoined.' Then, I replied, if we must have an injunction, if it be not enough to say, it is not forbidden, you must admit the very principle of strict communion. Apply this to the Lord's supper; ask him to administer it to infants; he will say, perhaps, 'We have no precedent.'"

"Read Middleton with great admiration and delight. Surely there never was a miracle wrought but for the purpose of accrediting a divine messenger."—"Much pleasure in preparing sermons for the Sabbath! I am not often so well prepared; but oh! let me not trust to my own preparations."

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—"Gen. iii. 15, 'It shall bruise thy head,' &c. The only promise, on which the antediluvian church lived 1600 years, was dark."

"If you are not intelligible, your hearers will not be intelligent."—"Lectured on prophecy. Modes of inspiration. 1. Dream and vision. 2. Voice. 3. Impulse. 4. Angels. 5. Face to face.—*Gradus Mosaicus.*"

"Buried my old friend, Mrs. Robertson. She was a heavenly-minded woman; full of sacred poetry, the friend of my dear mother, and the friend of my childhood. I shall cherish her memory with tenderness."—"'Unsearchable riches of Christ.' —Wisdom of his instruction—purity of his example —merit of his sufferings—exertions of his power—displays of his grace. How shall I hold up my face before him, if I fail to tell the world of his love! I have been much affected in thinking that this is the design of the christian ministry. Oh, that I may fulfil it."—"I endeavoured to exhort the young men to beware of a 'false commerce in unfelt truth.'"

"'Blow up the trumpet.' Use of the trumpets—Doctrine 1. That salvation is by sacrifice. 2. That our 'joy in God' depends on receiving the atonement. 3. That if the sacrifice be not preached, the gospel is not preached."

"We had, this week—(week of the annual meetings, 1818,) seven suns in one."—"Oh, that I could see light in thy light!"—"Enfield was the asylum

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of nonconformity, on account of the tolerant spirit of the inhabitants in Charles the Second's time; encouraged by the rector, Dr. Gascoyne."—"The Lord will add honour to honour, riches to riches, enjoyment to enjoyment; increasing our treasures and our felicity, while, through interminable ages, we make a perpetual approximation to the infinite."—"Read the Lord's Prayer in Syriac, with great interest."—"Dr. Reid lays open the whole system of ideal philosophy. I admire his clear, noble-spirited manner of writing. Dignified, but not dogmatic—original, independent; he reminds me very much of Andrew Fuller."

"Looked through the Acts; found ten instances of christian baptism."—"Be not rash with thy mouth! Character of true devotion—1. Solemnity. 2. Sincerity. 3. Self-abasement. 4. Deliberation. 5. Design."

"This week I have been feverish; there is no sin in that, but, alas! I have too often been irritable, impatient, fretful! Let me endeavour to acquire more self-government."—"Read Dugald Stewart—he is not so clear and convincing as Dr. Reid, his great preceptor.'—"He is more elegant than Reid, but not so impressive."—"Some good thoughts; but, alas! what need have I of sanctification!"—"I enjoyed my walk in the garden for purposes of devotion very much."

"Mr. Broadley Wilson has a noble, princely mind. His questions are only, 'Is the object good?—Can it be attained by effort and perseverance?

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Difficulties are no objections."—"This a laborious, happy day, but I am not without a thorn in the flesh!"—"Oh, that I could be thankful as I ought! Spent a part of the evening in writing notes and observations (in my common-place book) on the epistle to the Hebrews."—"To-day I finished the perusal of *Tully's Offices*, which is a very interesting little book."—"Rose earlier, and enjoyed some sweet meditations in my study."—"My soul thirsteth for God. This morning, at family worship, I found it difficult to read the parable of the prodigal—it is exceedingly touching."

"I am almost distracted with public business. I must be a cloistered man."

"Address to the young men.—You have had three warnings! Though the house may not fall, you may, to rise no more! *Nemo repenti fuit turpissimus. Principiis obsta.* All your time here is probationary. It is to be proved whether you are eligible to the awful charge of feeding the sheep and the lambs of Christ." Address to Sunday-school teachers—"1. As to yourselves; be sure that you understand what you teach. 2. As to the children; aim at nothing less than the salvation of all the children. 3. As to your fellow-labourers; study to co-operate with cordial affection. 4. As to the neighbours; take care that you do not, with unholy feet, trample down your own good instructions. 5. As to your Maker; live in communion with God; make much of the mediation of Christ; the aids of the Spirit."

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"Read Howard's Life; my soul was melted. '*Nil actum credens, dum quid superesset agendum.*' He travelled 60,000 miles, and spent 30,000*l.* on his labours of love; so that every mile must have cost him ten shillings. He appears to have been a simple-hearted man, very modest, amiable, polite, firm to his purpose, intrepid, with a sublime daring, and unconquerable perseverance. Oh, that I may follow him as far as he followed Christ."

"April 8, 1819. Lectured on imputation of the first sin. Doddridge is very unsatisfactory on this article. If the students read in haste what he wrote with hesitation, and do not go deeper, they will become sceptics, I fear. I warned them of this, distinctly, this morning. Gill's chapter is admirable. Peter Goodwin, in the Lime-street lectures, and Hubbard, in the Bury-street, are very worthy of being consulted."—"Wm. Foot's Plain Account of the Ordinance of Baptism, in letters to Bishop Hoadley—the best little book I know; clear, candid, and comprehensive; illustrating the nature of positive institutions, which the bishop had applied to the Lord's supper."

"This week I have been much affected with the corruption of my own nature, particularly in meditating on Psalm li., 'Behold I was shapen,'" &c.—"Lecture on electricity, very good; but it is dangerous to leave home; to leave my study; to go into mixed company. Yet Elijah must not always be in the mount, nor always in Samaria."—"This

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is my birth-day! Let me raise an Ebenezer. Goodness and mercy have followed me all my days! I endeavoured to lift up my heart in thankfulness through the day. Bless the Lord, O my soul!"

"I have many very heavy cares pressing upon me, but the Lord is my helper!"—"Looked over the list of church members. I see much to be done. Oh, that I may have strength, skill, and success in the arduous work before me."—"Read a good deal in the commentators. O, Lord! open thou mine eyes! Read Dr. Owen's animadversions on '*Fiat Lux.*' Lardner and Michaelis on John's epistles.—Mem. Compile a *Calendarium Evangelicum—Apostolicum*, distinguishing the order, the events, the date of the epistles, &c."—"Masclef's elegant latinity pleases me very much. Read his Prefaces, and several parts of his famous Grammar. It appears plainly (as Erpenius remarks, p. 6,) that the Arabic characters were derived from the Syriac."—"Read Castell's Dedication of his Lexicon to Charles the Second, and his Preface. He says, the Hebrew has six daughters, Chaldee, Syriac, Samaritan, Æthiopic, Arabic, Persic. I observe that he adheres to this order; and, in his preface, he declares, that to understand one perfectly you must understand them all. This has given me a hint, which (*Deo Juvante*), I shall pursue. I spent the afternoon in looking into Walton's Polyglot. Read Adam Clarke's account of it in his Bibliographical

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Dictionary; and his account of Arabic and Persian books and MSS. This has been a fine Oriental day with me. Oh that I may be useful!"

"Got into the Stratford coach; visited —— and ——, &c. &c. I never go among the people thus without wishing to do so more frequently and extensively. Family worship is not regarded in some instances as it ought to be."—"'Be ye reconciled to God.' I enjoyed, I trust, some melting of heart while exhorting rebels to surrender."

"A student should think backwards and forwards, and all round about. He must hold the scales with a steady hand, and wait to see which preponderates. Sir Isaac Newton used to say he waited till truth came up. *Veritas in puteo.*"—"I find that the students must sift their ideas. They put into the same sieve, wheat, and barley, and oats, and beans, and peas, and chaff. Much labour is endured in dividing a sermon—in getting a plan; when, alas! they have nothing to divide; they have not the materials. Every theological student should have a body of divinity of his own making."—"This morning I was much struck with the commencement of Jude, 'a servant of Jesus Christ.' Am I a servant of Christ? Do I serve him every day, in every kind of business?—and in what manner?"

"I am convinced that much is yet to be learnt from the Hebrew Bible by Pilkington's remarks.

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His view of Hebrew precision is admirable; his collection of Hebrew phrases very useful."—" The Masorites: I will admire their patience, applaud their industry, despise their superstition, and be thankful for the use Providence made (as in the case of the monks of the middle ages) of their care and labour."

" I tremble at the thought of going through the Revelation. Help, Lord."—" Read the Revelation from beginning to end in a little more than an hour. In this rapid review I saw some things which I never saw before."

" Many things here [Stepney] require a minute, vigilant, and constant inspection. O that I may be found faithful. Alas! my avocations are so numerous that I find it very difficult to pursue necessary studies."—" Began to write notes on the Revelation. Alas! I have great reason to walk humbly with God."—" The students to tea with me in rotation."—" These Tuesdays try me exceedingly, (generally several meetings on those days, besides the ordinary business.) My cross, however, I must take up and carry, till I obtain the crown."—" Joseph Mede, when a tutor at Cambridge, used to say to his pupils in the evening, ' *Quid dubitas?*' "

" January 3, 1820. Prayer-meeting thronged. I read Psalm xxxi. ' My times are in thy hand:' found liberty in exhortation; expatiated on the utility of periodical meetings; they are resting-

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places; they are like milestones, aiding reflection, animating our prospect; they are like the patriarchal altars, our Bethels."

"Admonished the students at the dinner table, at some length, on the danger of reading and eating together."

"'New wine in new bottles.' Think whether the bottle will bear it. Apply to the young, the afflicted, the weak in faith, the young disciple."

"Perplexed with the commentators on the seals. I feel inclined to think that, the seals being opened, the whole book is opened, and that the period includes not a part introductory to the trumpets, but the whole duration of time, from the beginning of the last dispensation to the end of it. The sixth seal appears to reach to the end of the world; but this is very doubtful. The same thing is presented in various aspects, and the same aspect is presented under a variety of symbols. It appears, however, very difficult to fix limits of time and space in the accomplishment of these prophetic seals, with all the lights of history, ecclesiastical and profane.

"I want more light. O Father of Lights, illuminate my perceptions, that I may direct others with advantage."—"I saw the grace of God among my hearers, and was glad."—"'Will ye also be his disciples?' The question may be evaded now—postponed—must be answered."—"'If thou put the brethren in remembrance,' &c., or lay before them, &c. So Worsley, Wakefield. So Vulgate

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proponeus; which seems to be a more close rendering of ὑποτιθεμενος. Query, had not our translators another reading?"

"O that the students may be made burning and shining lights."—"Peaceful morning; the sun shines, the garden is fragrant, family worship was very delightful."

"I gave an exhortation to the newly-elected deacons from Ps. cxxii. 9, 'I will seek thy good.' Cordially, zealously, affectionately, unanimously, constantly. A servant in the house of God will find every motive to good service in the house itself."

"Rose soon after five. Read Sir Isaac Newton on the Apocalypse. There are some admirable things. I saw with reverence the footsteps of a diligent and curious traveller. But there are some fanciful things; and there are some evidences of love for hypothesis, which do not accord with Sir Isaac's maxims for an inquirer after truth. Yet I suppose, in his days, no man saw further, or wrote better on the visions of John and of Daniel, with which he compares them."

"May 15. This is my ordination day, twenty-six years ago. Lord, help me to do what is right. The church is increased seven fold. O that I may be found faithful."—"In my own studies I have not succeeded well to-day. Perhaps I have not prayed as I ought."—"My soul struggles, faints, pursues. O Lord, help me."

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" Are the witnesses slain, or yet to be slain? I have read a good deal on both sides, and come to this conclusion: '*Medio tutissimus ibis*'—some may yet remain to be. The mystical number *two* stands for the whole succession during 1260 years."

" Bought tracts for Bow fair, and for our visitors, to the amount of three guineas."

" I hope the seventh trumpet has begun to sound, and that the time of Satan, the beast, and the false prophet, has gone by; that they will never prevail as they have prevailed; that now the time of the dead is come, and God will avenge the quarrel of his covenant. O Lord, make me fervent and importunate in prayer this week. What might I not have gained! How much I have lost!"

" ' Let these sayings sink down into your ears,' &c. When we give profound attention, it is either—1. in deference to the speaker; or, 2. on account of the importance of the things spoken; or, 3. because we have a deep interest in them. All these things are found here."—" Blessed be God for rest and refreshment. I have to lament much idleness, stupidity, carnality. Alas! how many efforts I made to fix my thoughts, without success."—" If Satan had the mixing of my cup, how bitter he would make it."—" The angels sinned in heart; how dreadfully punished: nothing externally attempted against God. Urge on those who make light of heart sins."—" My thoughts often recurring (to a severe physical trial then in near

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prospect.) O Lord, give me the courage that becomes a man, the fortitude that becomes a christian, and especially a christian minister."—" Some chilling fears came over me; some sweet recollections and scriptures came into my mind. 'As thy day,' &c. 'Neither faint when thou art rebuked.' 'O Lord, rebuke me not in thine anger.' 'O my God, be not far from me.' "

" July 7, 1820. My spirits were raised, and I felt all the delight of speedy relief, with a joyous hope that I was rid of the evil for ever. Blessed be the Lord, who sustained me."

> 'Pain, disappointment, sickness, strife,
> Whate'er molests or troubles life,
> However grievous is its stay,
> It shakes the tenement of clay—
> When past, as nothing we esteem,
> And pain, like pleasure, is a dream.'

" Read a great part of Stillingfleet's Irenicum, but could not see the *jus divinum* of episcopacy." —" Having gone through Stillingfleet's Irenicum, I feel more than ever the importance of those principles which I have advocated in my pastoral letter, and in several other publications."—" Read Father Simon's Preface to his version of the New Testament with a high relish; there are valuable things in it."—" Walked out into the high road, and was refreshed. Saw the lights in the Jewish synagogue. This reminded me of Moses being still read, and even now, at this day, the veil is on their hearts."

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" Lord's day. I wondered, as Mr. Booth once said, that the people came to hear me. Yet, in the midst of many infirmities, I trust, my desire was to glorify Christ."—" Read Doddridge, on the Evil of neglecting the Souls of Men. A most pungent, stinging sermon: I hope I shall derive some benefit from it."—" O that I may be useful in winning souls to Christ."—" I have frequently thought, of late, that I must resign all my cares here. ' We are the clay, and thou our potter.' "—" Thought a good deal of resigning my charge as resident here. This is a matter that requires the gravest deliberation. O Lord, give me light to see my way, and strength to walk in it."—" O that I could live by faith, and cast all my cares on Him that careth for me."—" ' I have found a ransom.' Forgot, happily, all my troubles, while I expatiated on the great love of God in sending a ransom."—" Read Watson's Reply to Southey; the Methodist is too strong for the poet laureate."

" Recipe for settling a quarrel: Take, common sense, one grain; coolness of inquiry, two grains; candour of interpretation, three grains; conciliatory temper, four grains; courage of impartiality, two grains; mix them well together with the water of life; drink first yourself, then persuade the parties to drink of the same; repeat the application, and the remedy, in many cases, will be found effectual."

" Lectured on Conscience, as displayed in the Old Testament. לב is often used in Hebrew for

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conscience. I produced more than twelve instances." — " Studied conscience in Placete intensely. Lectured on the objects, offices, and obligations, of conscience." — " I never read the Hebrew scriptures, as I ought, without seeing something new."

" Went to the end of the New Testament. O my God, I bless thee for all the benefits I have received in this morning exercise, which has continued almost fourteen years. Begun the Hebrews in May, 1807 ; this continued about nineteen months. Entered on Matthew in February, 1809, and included the Hebrews again. What wonders have I seen in this brief and imperfect review. The Apocalypse has occupied a little more than a year. I cannot hope to go over the New Testament again. The sun will not go back ten degrees on the dial of Ahaz. O Lord, direct me in all that remains."—" I find the Psalms sweet to my taste. Oh that I had given them more attention in earlier life."

" Jan. 1, 1821. Rose earlier than usual; read two Hebrew Psalms; tried at intervals to lift up my heart. Buried, at four, Mrs. Viner, in her hundred and first year."—" Powerfully impressed with the idea that it is expedient for me to resign as resident. Surely my time may be spent to more advantage with my flock. I shall lose a load of little cares and insect vexations."

" ' I am the good Shepherd,' &c. Towards the

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close my heart grew warm. I could have imparted not only the gospel of God, but my own soul also. I mentioned the efficacy of the doctrine of the Shepherd dying for the sheep: adverted to the Greenlanders visited by the Moravians." — " In John, xi., I was struck with the delicacy which Jesus evinced towards his disciples in making known the death of Lazarus; gently preparing their minds for so mournful a piece of intelligence; and towards the sisters, on the other hand, in mentioning the resurrection of Lazarus. If he had told them all his design at once, they would have died with joy!"

" O my God, suffer me not to do wrong, whatever I may suffer."—" O Lord, suffer me not to be governed by any secret bias of evil. Surely, I desire not relief under the influence of any carnal motive. In this world rest is not to be found. I know that it is not place, but grace, that makes me happy. Yet I may be allowed to pray for relief and release when I am pressed above measure. And I hope to have renovated vigour for more useful service. Even Jesus desired the cup might pass from him."—" O Lord, I wait for thy salvation."—" I went out with two prayers; one was, 'Help me to remember the business before me;' the other, 'Help me to forget what I leave behind.'"

" Studied hard, too hard for my health. Writing materials for a lecture with great ardour."—" Wrote a large abridgment of Adam Clarke's

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account of the *Apologists*, &c., in his 'Succession.' I long to read the ancient apologists, and Clemens Alex. in particular. Dr. Clarke has given a very entertaining analysis of him, and of Tertullian too." —"I have had this week great peace and comfort. Much pleasure in my studies, in my lectures, in my visits to the people of my charge. Bless the Lord, O my soul."

"Overtook Mr. Kello. He says that Mr. Hubbard taught the students (Independents) in Ocean-street. After his death they were sent to Plasterers' Hall, where Dr. Marryat and Dr. Walker presided. The latter was resident. Then they came to Mile End. They were twenty-nine in number when he was there. He left the house in 1770, a few months before the removal to Homerton."

"Mr. Benson, the Methodist preacher, buried to-day (Feb. 22, 1821.) He was one of the best preachers I ever heard."

"I feel cheered with a hope of liberty.

'— *sera tamen* ———
— *longo post tempore venit!*'

—"Resolved to pray more, and to be more concerned to speak to God than to the people respecting their conversion—edification."

"This morning I admonished —— to make a covenant with his eyes, and to keep it too."

"O my Father, provide me a resting-place! Oh that I had wings like a dove!"—"O my God, direct and support me. At family worship I en-

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joyed some sweet communion with God. The report of Mr. Ford's death [Stepney] affected me very much. Booth, Bryson, Ball, Buck, Thomas Thomas, Ford,—all gone. Mr. Williams, of Rose-lane, and myself, are left. Oh that I may be ready."

"O Lord, the earth is thine, and all the houses men have built upon it; condescend to provide us a quiet resting-place, where we may enjoy thy presence."

"I directed the classes to rule their paper books, and provide pages and columns for the different parts of speech; and thus work out a grammar, a vocabulary; in time, a lexicon and concordance; and, perhaps, a critical commentary; observing Gibbon's rule, to pay little attention to the grammar till they have made familiar to their tongues and their minds the language itself."

"Funeral of Mr. Ford. Mr. Goode delivered the address; the finest specimen of simplicity and pathos I ever heard. Very grave, genuine, affectionate, savoury. It was fine, and yet there was no finery about it. Very respectful mention of the excellences of our departed friend, but no exaggerated eulogy. It was heard with the deepest silence. The reference to the widow was exquisitely tender and delicate."

"O Lord, sustain me in this wilderness!"—"Some of Watts's Lyrics at the breakfast table very sweet."—"My mind is ardent, my poor body

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lags behind; my head aches; my sensation of languor and lassitude very strong and discouraging."

"Lord's day. I spoke with heart and soul, and mind and strength. Oh that it may be useful."—"Dr. Lightfoot pleases me much by the evangelical savour of his pages."—"Lectured on the worship presented to Christ; fifteen instances."—"O for a closer walk with God."—"Worked hard in packing up books; much refreshment; gleams of light, heavenly comfort. Two things console me: 1. 'It is all in the day's work; 2. It is all in the way home.'"—"The Lord was with me of a truth."

"Admonished the students in three words: 'Remember your Saviour!' Wished them pleasant holidays. O Lord, undertake for me. O Lord, bless my removal."

"June 22, 1821. A memorable day indeed to me. We walked over here with solemn and tender feelings, serene, thankful, full of hope."

"Lord's day, 24th. 'It is good for us to be here.' 1. The scene is splendid and instructive. We have the manna, the rock, the serpent, the sacrifice, the music, the trumpets. 2. The society is delightful. We are come to Mount Zion.—Reflect—1. How thankful should we be for these privileges. 2. How willing to go down from the mount if Jesus bids. How pleasant it will be to ascend the mount again. We, too, shall be transfigured: 'he shall change our vile bodies.'"

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" I must learn to read with facility the Arabic, the Ethiopic. (See Dudley's Analysis, pp. 70—79.)"

" Began a translation of Hosea; wrote till my eyes failed."

" July 19, 1821. The king's coronation day. I preached from Rev. xix., 'On his head many crowns.' 1. Hereditary crown; 2. Purchased crown; 3. Nuptial crown. We concluded with

'All hail! ———
Crown him Lord of all.'

—" Wrote letters to —— and ——. The tender sympathy and strong affection of the latter I shall not soon forget. May the Lord reward him a hundred fold! He is the most grateful pupil I ever had among the students."

" Our house is small. It is well if we fill it with true friends."

" Lord's day evening. I heard brother ——; my heart was with him. It was an excellent sermon; heard with the deepest attention, and will, I trust, be long remembered.

'We'll praise him for all that is past,' &c.

These lines, sung after sermon, melted my heart, and I shouted aloud with the congregation!"

" My soul longs to hear of inquirers. Oh that I may not preach in vain. I trust it will not be in vain."—" Read, if possible, the whole of the New Testament to the students."—" Oh that I could be thankful as I ought to be after fourteen months

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affliction. Preserve me, O my Father, from relapse, and strengthen me in thy good service; thy service is perfect freedom."—" ——'s sermon on faith, hope, and charity. Genius, fancy, display, ambition, ornaments, some elaborate prettinesses, yet, on the whole, promising."

" What is a biblical student without text, Targum, or Talmud."

" I hope I shall make some good impression on the students. This has been a very laborious week. Blessed be God for health and strength, and for increasing love to the Scriptures."

" Lord's day. This has been a good day to the Lord. Never probably before appeared, in Bow, such a body of dissenters as we have now at the evening lecture." —" Wrote a few pages to explain seven aspects of the death of Christ. I feel an interest in this subject beyond all I ever felt before; and, through mercy, I think I understand it better."—" Read Fuller's conversations on imputation, substitution, and particular redemption, with new light and interest." — " Read Hosea, iv., in the Polyglot. Blessed be the Lord for assistance in my important work."—" I am more and more convinced of the importance of reading the scriptures." — " This morning I have enjoyed rest and peace: much struck with 2 Cor. i. 3, ὁ πατηρ των οικτιρμων, και θεος πασης παρακλησεως."

" While I was kneeling at family worship, my face was towards the east, and I saw the sun's disc,

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and the clouds and mists passing over it; now and then a bright gleam of light. Oh that the Sun of righteousness may shine upon me to-day. Read Ps. xix. with the accents. Evening, read over the four Evangelists on the resurrection of Jesus, and compiled a harmony; this interested me very delightfully."

"Lord's day evening. Mr. —— preached: great fluency and fervour. What a pity that he should have the supralapsarian shackles."—"O thou great Shepherd of the sheep, take thou the charge of me and of my dear flock."

"Arithmetic teaches you to number things; Geometry to measure them; Logic puts things in their proper places; and Rhetoric adorns them, and shews them to advantage. Press this on the students."

"Wesley was sometimes at a loss in repeating the words of the authorized version; but never in the Greek of the New Testament, the words of which were more familiar to him than those of any version."

"Read Polhill with great delight. On Creation he sparkles, shines, blazes. There is an amazing vigour and sprightliness in his style; sometimes turgid, but on the whole admirable."

"Dec. 31. This is the last day. I spoke from 1 Cor. xvi. 13, 'Watch ye, stand fast,' &c. This is the time to improve what is right, and to correct what is wrong. If every one brings one, the con-

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gregation will be immediately doubled. If the congregation is increased, we hope the church will be increased. If the church and congregation be increased, we shall want a larger place. We must pay off the debt on the burying-ground that we may not be hindered. We concluded with the first of the Olney hymns."

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CHAPTER VII.

DOMESTIC AFFLICTION — PUBLISHES "MANUAL FOR CHURCH MEMBERS" — RESIGNS HIS OFFICIAL CONNEXION WITH STEPNEY — DECLINES ACCEPTING AN ANNUITY—MR. HALL'S SYMPATHY—DIARY.

It will not be considered as extraordinary, if that period of Dr. Newman's history through which he was President of the Stepney Institution should, on various accounts, be regarded as the most memorable of his life. Nothing can be more natural than to suppose that a highly estimable individual, occupying so honourable a station, and discharging its onerous obligations with zeal and fidelity, would attract to himself much consideration from the principal persons connected with his own and other religious denominations,—that his presence and assistance would be requested, with a frequency scarcely consistent with prior and indispensable claims, and that he would be introduced to privileged associations, both sacred and social, the ordinary appendages of such distinction,—which would, however, demand the continued and utmost efforts of his diligence and prudence to prevent their seriously interfering with arrangements, for which, except upon some acknowledged emergency,

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he would never suffer himself to depart. In connexion with these numerous and diversified avocacations, how often does he ejaculate, "Oh my heavenly Father, support me!"

Reference has already been made to a personal visitation, which, though painful and of some continuance, did not materially interrupt his interesting pursuits. This affliction, however, might be justly denominated light, when compared with that domestic trial by which it was succeeded, — the alarming and protracted indisposition of his most endeared companion. Nearly four years, life remained in almost hourly suspense; sometimes bringing his mind into a state of depression very similar to that which is often produced where the event he so much dreaded actually occurs, and habitually inducing an oppression of his spirits, the injurious tendency of which could only be controlled by the continued operation of christian principles. And it is exceedingly satisfactory to be able to state, not merely from multiplied entries in his diary, during this lengthened affliction, but, also, on the authority of persons whose opportunities were most favourable for observation, that such a practical illustration of patient submission and conjugal affection was discovered, as most adequately exhibits the nature and excellency of personal religion.

While this afflictive dispensation was in progress, he published his "Manual for Church Members."

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The following passage occurs in the Preface, and, perhaps, is even more applicable now than at the time it was originally inscribed:—"Many of our places of worship are mere preaching-places, with scarcely a shadow of church-fellowship or government. We live at ease, under the protection and sanction of the laws; and many of our occasional hearers are so much occupied in building and ceiling their own houses, that they forget the house of God, and care not if it lie waste. Our ancestors, the puritans and the nonconformists, had these things forced upon their attention. They were compelled to fight for their principles, and their armour was kept bright by daily use. Many dissenters are so merely in name, and are now almost ashamed of the name. They are attached to the dissenting interest by anything rather than principle. They cannot, perhaps, decently and comfortably, quit their places while their father lives, or they are connected with dissenters in secular business, or they prefer the preacher they have been accustomed to hear to any one of the establishment that can be found in the neighbourhood. In some great societies, and for the promotion of charitable objects, dissenters and churchmen mingle promiscuously; and this has been the occasion of much good. This good, however, great as it has been, confessedly, is not unalloyed. It has been the occasion of many young persons thinking that the principles of nonconformity are matters of indifference; and that it is even a worthy object of

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ambition that, as the Honourable Baptist Noel expressed it, 'All paltry distinctions should be melted down by the fire of universal charity.' The pastors of congregational churches, both Independent and Baptist, have, to a great degree, neglected to explain the laws of Christ; as if, when the child was admitted into the school, it would follow of course, that he would not fail to learn of himself whatever is desirable for him to know."

The fourteen sections, into which this work is divided, comprehend the principal topics relating to the christian church, with which it is most desirable that all its members should become familiar. The discussion of them is distinguished by the author's usual conciseness, discrimination, and perspicuity; and corroborated by numerous references to the most approved authorities. It is obviously the result of considerable research, lengthened observation, and an inflexible adherence to the law and the testimony. It is precisely what it professes to be, "A Manual:" supplying an important *desideratum*, which, by its brief and unexpensive form, is most judiciously adapted to meet the convenience of that large class of persons attached to our christian communities, to whom more elaborate treatises can be scarcely accessible.

The fidelity of history may often involve the necessity of reference to certain events, the introduction of which nothing else would justify. On every such occasion, scrupulous regard should be had to

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the essential requirements of the case; less than this might justly expose the writer to the imputation of indifference to the subject of his narrative; and more might seem to betray an unworthy anxiety to invite conflict, and revive impressions equally alien to the interests of truth and the influence of charity. These reflections are intended to premise a brief allusion to the circumstances which terminated the connexion of Dr. Newman with the Stepney Academical Institution, as its President and theological tutor.

Towards the close of 1825, a secret movement was made, which, whether designed or not, in its results accomplished that object. Entirely unconscious of what was in progress, among those who had daily opportunities of deriving the most valuable assistance from the rich stores of his enlightened and cultivated mind, the amiable and indefatigable tutor continued in the able and conscientious discharge of his accustomed duties, until he was interrupted by an intimation that his services were unacceptable. So far as he was concerned, this hour of trial was most propitious; for, during its severest inflictions, he was enabled to exert a self-control and a dignified forbearance which considerably raised the previous estimate of his elevated character, and, at the same time, presented no trivial embarrassment to the completion of a purpose now distinctly avowed.

As soon as he became acquainted with the nature

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and extent of the adverse influence to which, on this occasion, he was exposed, he entertained no doubt concerning the course which it would be his duty ultimately to adopt. Happily, for the repose of his own mind, at a very early period of the painful conflict, the decision with him resolved itself simply into a question of date, the prudent determination of which depended upon circumstances over which he was permitted to exercise no control. In the estimation of those whose knowledge of his character was necessarily very limited, a premature disclosure of his purpose might have essentially diminished the value of testimonies to his literary and moral worth, which, pending the continuance of the inquisition, were repeatedly awarded by those whose zealous and untiring efforts to procure his resignation must, at least, entirely release them from the suspicion of undue partiality. The interval, therefore, between his resolve and its announcement, was occupied in calm survey, patient endurance, and encouraging anticipation of honourable release. When at length the time for definitive action arrived, the following communication, through the appropriate medium, was made to a general meeting of the members of the Stepney Institution:—

"May 30, 1826.

"Gentlemen,—Our amiable poet, Montgomery, says, 'To every thing on earth there is a last day.' It is impossible, however, for me to address you, for the last time, without strong emotions, especially

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when I recollect how many of those who were with me at the beginning, and cheered me with their countenance, are gone to their everlasting rest. Of those who survive, the venerable treasurer is one, who is probably in the chair, and perhaps there may be two or three others of my aged and beloved friends with you this evening.

"I was nominated by the late Mr. Dore, June 12, 1810; but I shall not go into any wide review of the history of my connexion with the academy. You have it in the minute-book on the table.

"No man was ever more devoted to a favourite object. During the last fifteen years the concerns of the academy have been interwoven with every thread and fibre of my existence. In undertaking the charge with which you honoured me, I made a considerable pecuniary sacrifice, and the interest excited at first has been augmented, from year to year, by all the difficulties I have had to struggle with, the afflictions I have endured, the comforts I have enjoyed, and, I might add, the calumnies with which, at different periods, I have been assailed.

"Wherein I have sinfully failed, I trust I shall obtain forgiveness through the compassion and intercession of our great High Priest. But at your hands, gentlemen, I ask no forgiveness. I have, more than once, put to hazard health and life itself in the performance of my official duties. Borrowing the words of Nehemiah, I could say, 'Think

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upon me, my God, for good, according to all that I have done for this people.'

"My opponents having withdrawn everything in the shape of an accusation, (and if they had not, no consideration on earth would have prevailed with me to resign,) I need not add one in the shape of defence.

"At present, the society is in a state of confusion, and my heart is pained at the sight of what I cannot account for; but I remember Lord Bacon says, 'Truth is the daughter of Time;' I expect that what I know not now, I shall know hereafter.

'God is his own interpreter,
And he will make it plain.'

"If my voluntary, unfettered, unbought resignation, which I hereby present, shall contribute to the restoration of peace, and order, and harmony, I shall greatly rejoice.

"You will now take measures for the election of my successor, and I shall pray that all divine benedictions may rest like holy oil on his head, and his heart, and the labours of his hands.

"My esteemed friend and colleague, Mr. Young, with whom I have lived in unbroken harmony during the last ten years, from the commencement of his connexion with the academy to the present hour, will, I trust, be divinely supported in his station. And you will permit me to add, that no man will be more glad than myself to see those, who are now students in the academy, prosperous

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in their studies, and preparing, with all humility, to serve our Lord Jesus Christ, wherever he may condescend to employ them. Thus may 'King John's Tower,' at Stepney, appear to be, not a Babel of confusion,—but, as the king's armory,—as a tower of strength.

"I cannot take my leave of you, gentlemen, without expressing my earnest hope, that the great principles of the christian revelation, to which the society stands pledged by Mr. Hall's eloquent 'Prospectus,' and which I have uniformly inculcated, will be held sacred for ever. Those principles, Mr. Hall justly observes, are 'the principles of the Reformation;' and were we to descend to a more minute specification, we should add, they are the principles which distinguish the body of christians denominated particular, or Calvinistic Baptists. This is a matter that will be near my heart as long as I live; and in this impression I remain, gentlemen, with sentiments of great respect,

"Yours, in christian affection,

"W. NEWMAN."

At this general meeting, the following resolution, unanimously adopted, by the committee, on the preceding Friday, was confirmed:—"That the cordial thanks of this meeting be presented to Dr. Newman, the President of the Institution, who has filled the theological chair for fifteen years, for the conscientious discharge of his duties as a tutor, and that

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they entertain the highest respect and esteem for the piety and consistency which have ever distinguished his character, and the learning and ability which, in the judgment of those who know him best, have marked him as a scholar and a divine."

It was also resolved, that, in consequence of the pecuniary sacrifice which Dr. Newman made when he accepted the office of President of the Institution, he should be presented with an annuity of seventy-five pounds; and, at the following annual meeting, this vote was unanimously confirmed. A few days after its confirmation, Dr. Newman wrote to the committee as follows:—

"Jan. 27, 1827.

"Gentlemen,—You will recollect, that, on the 30th of May last, at a special general meeting, an annuity was voted to me, amounting to seventy-five pounds. That was a season of highly-excited feeling on all sides. On the 16th instant, that vote was confirmed, unanimously, when those feelings had long subsided; and now, as you are going to publish the 'Report,' it is time for me to say a few words.

"I have no hesitation in stating, that my claim on the Institution is strong and just, and, I think, I may now add, undisputed. But it affords me high satisfaction, and matter of great thankfulness, to think, that I am quite at liberty to relinquish, and I do hereby relinquish, the claim altogether.

"Through the good hand of God upon me, I am

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not in pecuniary distress; and if I were so, I should prefer suffering many privations to being burdensome to any public institution whatsoever.

"Heartily wishing to see the peace and prosperity of the academy at Stepney, I remain, gentlemen,

"Yours, in the gospel of Christ,

"W. NEWMAN."

It is scarcely necessary to add, that the gratifying impression produced by this dignified and disinterested conduct was deep and universal. Within a few days he received the following resolution, passed unanimously by the committee of the Stepney Institution:—"That the secretary be requested to convey to Dr. Newman, the high sense the committee entertain of his christian spirit, and the warm interest he has evinced, by this distinguished act of generosity, for the welfare of the Institution over which he so long presided." The secretary adds,—"In conveying this vote of cordial thanks, permit me, my dear sir, to assure you that it is most grateful to my feelings to express my veneration towards you, for the temper and conduct you have been enabled to manifest in the arduous circumstances in which you have recently been placed."

About the same time, he received letters expressive of cordial sympathy and approbation from several distinguished individuals; among others, one from the Rev. Robert Hall, in which he says, "With respect to the unhappy affair at Stepney, I

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always thought you were very harshly treated, and I still think so. I certainly have felt for you as a gentleman who merited a very different sort of usage from what you have experienced; but I hope the Lord will support you under this and every other trial, and preserve you to his heavenly kingdom."

Thus, so far as *he* was concerned, his official relation to the Stepney academy most honourably terminated. And though, in connexion with his incessant labours in its service, and the distressing anxiety and suspense to which, when his removal was concerted, he was inconsiderately exposed, his nervous system sustained a shock from which he never completely recovered; yet, during the continuance of his life, he expressed, in various ways, his earnest desire for the success of the Institution; and, finally, by his testamentary bequest, afforded the most unequivocal proof that his concern for its prosperity was undiminished.

During this period, the diary supplies much that is highly interesting and valuable, from which the following selection is introduced.

"Jan. 3. 1822. Evening, described the Hebrew new year's day, from Numb. xxix. 1, 6.—1. The holy convocation; religious solemnity. 2. Day of rest from the labours of the field. 3. Day of rejoicing, trumpets blowing all day long. 4. Sacrifices of *acknowledgment;* now the barley and the wheat, the oil and the wine, had been gathered in.

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5. Sacrifices of *atonement* multiplied; seven lambs, because it was the first day of the *month;* seven additional, because it was the first day of the *year;* and two (morning and evening) were daily sacrifices. Therefore, on this day, the priest offered *sixteen* lambs. All this represented the gospel in pictures and symbols."

"Few have thought of looking for the parallelisms of Hebrew poetry in the New Testament; and yet how natural it is to expect to find them there."

"Rom. xii., 'Be not conformed,' &c. We must not think, speak, nor act, as the world; transformation is going on, as the outline of a picture may be drawn instantly at once, but the filling up and finishing may occupy a course of years."—"Expounded, with labour, and effort, and difficulty, 1 Tim. i. 19, 'Holding faith,' or, holding *fast the* faith, &c."

"Alas! I was much like the chariots of Pharaoh with the wheels off."—"I preached (at Prescot-street) on the dignity of a christian church, from 1 Cor. xi. 22. I was not comfortable; yet I bless God, who hath supported me many years since I preached from that pulpit, when Mr. Booth was present. I received many thanks for my sermon."

"Saw the gas lighted up in our meeting-house; O, that it may be accompanied with a large increase of intellectual light and spiritual illumination!"

"Feb. 7. This has been a day of great labour

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and pleasure, though I have a daily cross to bear. Blessed be the Lord, my strength and my shield!"

"Some appear to have imbibed a vague notion of atonement, while *redemption*, properly so called, is overlooked. They rob Christ of his character and glory as Redeemer; they rob the church of its interest in his special substitution; they make redemption and sanctification the same thing. Dr. Watts wrote a book, entitled 'The Redeemer and Sanctifier.' Mr. Booth thought Mr. Fuller was verging to this extreme; in this, however, I believe he misunderstood Mr. Fuller.—(See Mr. Booth's sermon on 'Divine Justice,' and Mr. Fuller's sermon (1814) on 'Christ's Love to his Church.')"

"I long for the improvement of the young men."

"I have seen a good deal this week of what relates to my flock. O, my God! help me; I am ready to halt, ready to faint."

"Rev. xii. 17, 'The dragon was wroth with the woman,'—1. By calumny; the first christians, charged with atheism, incest, sedition; 2. By persecution 300 years; 3. By heresy; 4. By schism; 5. By stratagem,—seduction,—mingling them with the world: thus Balaam."

"Rested awhile. I often think I shall die with fatigue."—"Funeral sermon, Ezek. xxiv. 16, 'Son of man, behold, I take away the desire of thine eyes with a stroke,' &c. I was favoured much with a door of utterance. The place was unusually thronged in every part, aisles, and vestry, forms borrowed

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from the school; many went away; great exhaustion."

"Read Dr. Watts' 'Seven Dissertations,' but I was soon constrained to leave off. I remember Mr. Ryland said of them, 'He has broken all his own rules in his Logic.'"—"His own concessions are sufficient for me."

"O Lord, direct me in attempting to direct the studies of others."

"A few short visits,—spirited, spiritual, and pastoral, excite the affections wonderfully. O, my Father, help me!"—"God cannot do that which implies a contradiction, because he cannot dishonour himself."

"I was delighted with the elegant preface of J. M. Good, to his version of the Canticles. My mind was much relieved, and I feel more assured than ever.—1. There is a question of history; it was in the Jewish canon, when Jesus said, 'Search the scriptures'; 2. Of criticism: J. M. Good thinks it is not an epithalamium, nor a drama, but a collection of idylls. Sir Wm. Jones, Bp. Lowth, Dr. Geddes, and Good, concur; 3. Of theology: Is there an esoteric meaning, and does it shadow forth the love of Christ and the church? Mr. Good says, that, as a picture of conjugal love and tenderness (if that were all), it deserves a place in the scriptures."—"Commenced writing my course of lectures on ethics, which I have deeply meditated for some weeks past."

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"On the whole, this has been a very good week. *Laus Deo.*"—"A golden sentence in the late Mr. Scott: 'Truth is the only seed from which real holiness or happiness can grow; and, unless seed be sown, we cannot expect a crop.'"

"Preached delightfully, on Mark vi. 31, 'Rest awhile.'—1. It is a privilege to rest from the toils of ordinary life; this we have to-night; rest in the Lord, author of eternal salvation to all them that obey him. 2. Even in things good a man may be overworked. The apostles were oppressed with labour—'no leisure, so much as to eat.'

'—— mortal spirits tire and faint.'

3. We serve a good master. 'He knoweth our frame.' Not as the taskmasters, who make their lives bitter with hard bondage. 'My yoke is easy.' 4. We should derive a motive to industry from his goodness, otherwise, we are most unworthy servants of a most worthy master. 5. We cannot rest long, (see v. 33, 34.) 'This is not your rest'—there remaineth a rest."

"Read Rollin, on the Philosophy of the Ancients—Plato, and his Academy—Aristotle, and his Lycæum—Xeno, and his Porch. Ah, what did they accomplish for the good of mankind?"

"Read Dr. Owen—nerve, vigour, savour, wonderful!"

"I have had, this week, too much pressure, hurry of spirits, feverish agitation and restlessness. Oh, my Father, prepare me for thy will!"

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"There is a great stir about membership. O Lord! send now prosperity."—"Spent a good part of the day alone. I find it difficult to keep pace with myself. Wrote out notes on Haggai. I find it difficult to get an hour to ask myself how I do!"

"At the Lord's table, received nine persons; it was a season of joy. Perhaps, we never had so large a meeting at the Lord's table before."—"Went to rest at a late hour, full of gratitude and joy."

"I still hope that we shall succeed at Stepney."

"This evening (Oct. 12, 1822), for the first time, I found I could not read Gill's Comment without spectacles, nor, indeed, well with them."

"Afternoon; they removed the last old tree in front of my house. I saw it fall—it supplied a very affecting image of the death of an old man."

"Read Robinson's Sermons. Many beautiful passages. Alas! some of them like a painted fire!"—"Rose refreshed. Satan will bestir himself here; but the God of peace shall bruise Satan shortly under our feet."—"Read Worthington's Sermons. '*Latet anguis in herbæ.*'"—"This has been a week of great labour and of great enjoyment. Yet I have had a strong and painful impression of my depravity, which has greatly shamed and alarmed me."

"Read Wm. Carpenter's Queries, and Reply to Fripp; an excellent little manual for students."—"My corruption of nature is grievous to me. O Lord, subdue, quench, extirpate, transform me into the image of Christ."

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"'Carey Sahib,' said the pundit, when describing him to his friend, 'never tires; and when he begins a thing he goes to the end of it.'"

"Read to the end of Lev. ix.; concluded with an address to the students on the importance of circumspection in the holidays, on account of their friends and their enemies."

"Lord's day. Went to the end of Malachi. What I shall take up next, I have not finally determined. I have reviewed Daniel, and the twelve minor prophets, and the twenty-seven books of the New Testament—that is forty of the sixty-six books. Blessed be the Lord, my helper!"

In this year he attended the ordination of the Rev. Abraham Wayland (who had studied at Stepney), at Lyme, Dorsetshire, to whom just previously he addressed a letter, from which the following are extracts:—

"This will be with you a season of anxiety, and, I trust, of much prayer. Leave the care and bustle of arranging and providing, as far as possible, with the deacons, and endeavour to keep your own mind serene. Whatever *you* have to do, will, I hope, be done before I see you.

"Particularly, let me intreat you to have your confession written out neatly, in a large and legible hand; *that* you must preserve as a document of importance. And see that the account of the church is written out neatly. And two copies, on a card or a slip of paper, of the *order of the service*, with the

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names of the ministers to be engaged, as far as you can insert them."

"You are more disposed (if I mistake not) to cultivate acquaintance with the Oriental muses than any other. No day should pass without a little Hebrew, Chaldee, and Syriac; and, when you are able to get Walton's Polyglot Bible, you will find it easy to go on to the other dialects, which, I can assure you, will be an immense advantage to you as an expositor; and, I hope, after your ordination, you will spend one part of the Lord's day in *expounding*.

"I remain, yours affectionately,

"WM. NEWMAN."

"January 21, 1823. A good meeting. [Stepney Institution.] I spoke freely on the pre-requisites for a candidate. 1. Has he a mind? Dr. Johnson says, 'No man can teach him who cannot learn.' 2. Has he a heart? 3. Has he a mouth? If he cannot speak, speak to be heard, speak so as to be heard with pleasure, he is not a fit instrument."—"Oh that I could serve my Saviour, and the souls of those committed to my charge!"

"'The angels desire to look into'—little things occupy little minds. Sir Isaac [Newton] would drink up all the starry heavens, and then go out into the illimitable regions of space, and quench his thirst again; and then look into his Bible, which, it is said, constantly lay upon his desk during the last fifteen years of his life!"

"'If any man thirst,' &c. Here I was quite

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free, and endeavoured to come up close to the subject, and to bring the subject close to the consciences of my hearers."

"Life drives on, as Johnson said—

'Sincerum est nisi vas, quodcunque infundis, acescit.'"

"Mrs. G. thought that I maintained that assurance is essential to salvation. I told her that would kill all the lambs, and nearly all the sheep."

"Closed my lectures on the Greek Testament, 260 chapters. I have given them my own version, accompanied with remarks, critical, practical, and often devotional. And to do this, since August 31, 1821. I have walked nearly a thousand miles."—"Ridley, the most learned of all the reformers, learnt all the epistles of Paul by heart."

"Evening, alone. I feel myself alone: O, my Father, be thou near to me!"

"(2 Cor. x. 4,) 'Strong holds'—Ignorance, prejudice, indifference, immorality, infidelity, heresy. 'Carnal weapons'—Lord Petres' beef and pudding, Queen Elizabeth's fining the people, and the papists burning the protestants at a stake."

"Lord's day. Afternoon, (Isaiah liii. 1,) 'Who hath believed,' &c. Evening, went to hear Mr. Hooper, and he read the same chapter, and preached also from the same verse—the first. I was pleased with the coincidence, and equally with the variety."

"It struck me this morning that I would put my Hume, Beattie, Reid, and Stewart, into the library, [at Stepney.]"—"Spent a great part of the day in

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reading Minucius Felix, and Tertullian's Apology—both elegant, energetic, erudite, acute. I was delighted to a very high degree."

"Saturday, 10th May, 1823. This day, I am fifty years of age! Jubilee! Ebenezer! A few faint aspirations as I walked to Stepney. Alas! too faint, too few. Oh, what shall I render?"—"How swift the days and hours! O, Lord! teach me to number the days, and to apply my heart to wisdom."—"If you cannot pray with freedom and fervour, pray for freedom and fervour."

"Tuesday, July 1, 1823. At Fen-court we met for the first time, as a body. The Jamaica Coffee-house, which we have now left, has been occupied from 1760. We commenced with prayer."

"'Mr. Dunning replied, one day, to a friend, who asked him how he could get through the immense business with which he was loaded,—much of it does itself; a little I do; and the rest is undone.'"

"July 30, 1823. Letter from —— informs me, that Mr. Hinton, of Oxford, died at Reading, on Monday. O Lord! prepare me for sudden death; if that be my lot, oh, that I may be ready!"

"Studied Ezekiel xxxiii., Gill, Calvin, Polyglot, 'A lovely song,' a love song, set to music. (See *LXX.* Targum, Blayney.)"

"Bible Association. I moved a vote of thanks to the Female Association; origin of the society—in the tract committee. First meeting with Granville Sharp, New London Tavern, Cheapside, Mar. 7, 1804.

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I saw the beautiful infant in the cradle, now of gigantic stature and strength. Excellence—it enlightens the mind, enlarges the heart. The Mahometan, who had never heard a prayer for all men: pacifies, regulates the conscience; elevates, purifies, directs, and animates all the energies of our nature. Female disciples ministered to the Saviour (Luke viii.), Mary, Joanna, Susanna lingered the last at his cross —first at his sepulchre. Paul says, Phœbe succoured him, Priscilla helped him, Mary bestowed much labour—always our fairest, most faithful allies. Voltaire says, more than half Europe is christianized by women, as if christianity was a silly thing, propagated by silly women. Caution—without impairing their delicacy, infringing on the sacred duties of domestic life;

> 'Since nothing lovelier can be found
> In woman, than to study household good,
> And good works in her husband to promote.'"

"I am deluged with pamphlets, reports, letters, messages—the τα παρεργα hinder me very much. O, Lord! undertake for me!"

"Lord's day. Evening, best of all. The scythe cuts best after being whetted by the two preceding services. This has been a good day to the Lord."—"Took up Wollaston, and read a few pages with great interest—clear, strong, convincing. His similes very happy. My own mind appeared to myself clearer and stronger than usual."—"We

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must fight all the way into the land of promise; for the evidences, the doctrines, the morals, the ordinances."—"O, Lord! I tremble and adore! 'Keep back thy servant from presumptuous sins! Let not any iniquity have dominion over me!'"—"A minister's best likeness is in the hearts and lives of his hearers."—"Evening, at home; let me ask myself how I do."—"O Lord! pity me, and direct me, and uphold me in promoting the discipline of the church."

"Dec. 25, 1823. A small congregation in the morning. (Romans, viii.) 'What the law could not do,' &c. I laboured this point as well as I could. Returned, and read one of Dwight's sermons. He seems to disallow the imputation of Adam's sin: sermon 33; and, in sermon 53, passes lightly over the imputation of Christ's obedience. His grandfather would have written very differently."

"1824. Of the students of Doddridge, I remember Mr. Denny, of Long Buckly, and Dr. Addington, of Mile End."—"Some passages in Doddridge's Life affected me very much, especially his remarks on secret prayer. O, Lord, help me!"—"A glory shone around me; I was elevated many degrees above my level! I have not had such an evening a long time."—"Read Walton's Introduction to the Oriental Languages. If Dr. Geddes had lived to print his Comparative Grammar we should have had a treasure indeed!"

"I have had a strong impression, for many months past, that my time is short. Oh, may I be ready!"

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"The sun is coming out. 'O, Shepherd of Israel, shine forth.'"—"On the whole, this has been a good day! But I am worried, wearied, worn down! I want rest and silent devotion. I long to be alone with God."

"April 1, 1824. Read the 'Chronicle;' never before saw the two houses so harmoniously engaged in pressing forward measures of practical utility in the internal economy."—"Finished Gilbert West on the Resurrection; an admirable work, in a fine, manly, noble style, befitting the great argument, which he prosecutes with ardour and ability in the highest degree."

"May 10, 1824. This is my birth-day—where is my gratitude? I solemnly renewed the dedication of myself, my all, unto God."

"Read Priestley's Institutes — evidences of the jewish and christian revelation, admirably put together; short sections, in simple easy style. *O si sic omnia.*"

"I feel much relieved. O Lord! perfect the recovery of my dear companion, which, I trust, thou hast begun."—"I think of twenty-eight years, and weep; my sighs are many, and my heart is faint."—"My soul has been to-day, I trust, disposed to bear and to wait the will of God. It is more difficult to be passive than to be active."

"I have written a little of the Arabic vocabulary to-day, but my eyes soon fail. O Lord! give me wisdom and prudence."

"'Genius, wit, memory, and judgment, seldom

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meet in the same individual.' No wonder, said a prince of Persia—'genius is the eagle, wit leaps as the grasshopper, memory goes backward, like the crab, judgment goes on slowly, like the tortoise—how can these keep pace together.'"

"Acts vi. 'Face of an angel.' Piety, majesty, intellect, serenity, sweetness."

"John v. 'Bathing place'—Bethesda, Syr. and Pers. baptistery. The Ethiopic says, the angel bathed, and so troubled the water. Wakefield approves. Whatever was done by the invisible hand of God, the Jews thought was done by an angel. It is not said by John that any one saw the angel."

"Dr. Stennett's bird of paradise sung to me most sweetly."—"Read Burnside's new book on Composition; very elegant. I knew not how to leave it."

"Mr. Sheppard has admirably shown the benefits of intercessory prayer for others."—"'Salvation is far from the wicked'—far from their ears, understandings, hearts, possession."—"Much troubled with my own evil thoughts! O Lord! deliver me! make haste to help me."—"Psalm l. ult. 'Whoso offereth praise.' Religion is—1. Personal. 'Whoso.' 2. Spiritual—'praise'—a compound of humility, veneration, love, gratitude. He forgets himself, and loses sight of all creatures to be absorbed. 3. Practical—'ordereth'—not live at random—'aright'—otherwise may be systematically wrong; not in the way of his own heart, not according to the course of this world, but by the will of God. 4. Beneficial—

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many salvations here, as David, Paul—what a sight hereafter. It will require a long eternity for its contemplation."

"1825. Dr. Price's Sermons on Christian Doctrines. Oh, what a lukewarm, shameful indifference to the character and glory of Christ; the indifference is even formally and repeatedly defended."

"Burnside told us, that when Dr. Campbell was lecturing, you might hear a pin drop. He used to say,—'Gentlemen, that you may be understood, be sure that you understand yourselves.'"

"Prayer meeting full, delightful. I told them it was a token for good, provided we do not say and unsay, and contradict our own prayers. Beware of the *opus operatum*. Ten *ave Marias* to one *Pater noster*—count the beads, and say, as Rowland Hill said, 'Thank God, that's done.' Prayer is the language of dependence. He contradicts his own prayers who lives as if he thought himself independent. Desire; he who lives as if the things not desirable. Expectation; if we go to a prince, how anxious we are to have a favourable answer."

"March 22, 1825. At Fen-court, heard that Mr. Dore died last Lord's day, who has been silenced (by affliction) fourteen years. Oh, that I may be prepared!"—"O Lord, help me to improve this event as I ought."

"A little consultation. I am in new circumstances. O Lord! suffer me not to be impatient."

"Went up to the [British and Foreign] school

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meeting. The Duke of Sussex did not come. The Greek boys had fine faces, full of intelligence and fire. I thought one was Achilles, another Agamemnon, or Hector, or Patroclus, or Ulysses. I saw one writing or drawing upon a card. I thought he might be Zeuxis."

"The state of the church presses heavily on me. Many of the members removed—many of the hearers scattered."

"Burnside gave me a flattering account of my 'Manual,' and a paper of thirty-six pages in reply to the section on the Sabbath."

"Finished Barrow's four sermons on Universal Redemption—poor things—on the Arminian principle—extremely unsatisfactory."

"Read an abstract of the minutes (church) of our forty years, with a few comments. Oh, may the Lord be with us still!"

"Read Burnside on the Sabbath with great interest, with astonishment—very minute, candid, elaborate, luminous, ingenious, acute, profound. He that answers it speedily must be a very ignorant or a very learned man."

"'I will love thee, O Lord, my strength!' in journeying, labouring, fighting, enduring—love רחם —purge away all the grossness and carnality of animal appetite, not merely intellectual exercise, strong, pathetic, sublime emotions."

"August 1. The Hanoverian Brunswick day! This day, no Englishman, no christian, should

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forget; no protestant, no dissenter, no baptist."—"Read Hall's curious paper on the State of the Jews. It appears to me to be more specious than solid. Admitting that the Jews do not read the New Testament, they cannot but hear the contents from some persons—'the light shineth in darkness.' I see not what can excuse them from reading; and I am glad there is a Hebrew version, which may be acceptable."

"Lord's day. O Lord, send thy Spirit down this day."

"'Not of blood,' &c. The people of God are people of high birth. I. 'Not of blood'—lineal descent—'we have Abraham to our father'—blood of the covenant-passover. II. 'Will of the flesh'—no man converts himself—conversion is creation, resurrection. III. 'Will of man'—moral suasion. 1. Maintain your dignity—Sin degrades—Nero and his fiddle—Domitian catching flies and killing them. 2. Be liberal, princely. 3. Do not envy the great with their splendid treasures. Bajazet, the Turkish emperor, envied the shepherd, with his musical reed, sitting on the hill side—Queen Elizabeth wished herself a milkmaid. 4. Be obedient children—(1 Peter)—This the dignity of Gabriel, Michael."—"To eat the flesh and drink the blood is more than believing his doctrine; it is receiving the atonement. This food—1. Spiritual, not for the body. 2. Miraculous, as the manna. 3. Necessary, if not, no life in you. 4. Daily, 'the life I now live.'

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5. Everlasting, 'your fathers did eat, and they died' —'everlasting life'—worthy is the Lamb for ever."

"I read, at family worship, Psalm cxix. Jod. Three verses affected me. 'I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live; for thy law is my delight." —"'An able divine knows what to read, when to read, and how far to read'—Mr. Ryland."—"*Sacram scripturam legas ut judicem; celeros vero libros ut judex.*"

"Mr. S. Newman, the Jewish Rabbi, came to the academy. I heard him read Psalm cx., which he selected, and Isaiah liii., which I selected; I gave him a certificate."—"I have gone through the New Testament twice with the students."

"Dec. 26. O Lord! I am in thy hands! May I be still, and know that thou art God! Help me to exercise patience, and to wait for the light of thy providence; and when thy will is made known, may I cordially acquiesce in it."—"What the issue of this [his trying situation at Stepney] may be, I know not. O Lord! suffer me not to dishonour the worthy name by which I am called."—"'Set a watch, O Lord! before my mouth! keep the door of my lips.'"

"Union collection of hymns—hymns on baptism are to be omitted as sectarian. Every one may see

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which way the wind blows now — baptists are ashamed of their baptism, dissenters are ashamed of their nonconformity, protestants are crying after the apocrypha; and, if these things grow, christians will be ashamed of Christ! O Lord! arise and plead thy own cause, while many, who ought to speak loudly, are silent and ashamed!"

In the close of this year, he wrote Mr. Wayland, grandson of the Rev. Abraham Booth, thus:—

"Dear Sir,—I was happy to hear from you, by Mr. ——, and I thank you for the little Catechisms you sent me; they will, I trust, be very useful. I shall make them reward books in the Sunday-school.

"Continue to preach CHRIST *the crucified*, my dear brother. I hope you will long continue to do so, after I have become silent in the dust! And may your prosperity increase a hundred fold."

"I have been requested to write a Review of the works of your venerable grandfather [Mr. Booth.] Do you happen to possess the first edition of the 'Reign of Grace?' Whether I shall be able to do it, I cannot tell.

"Enclosed, you have a little tract, which I have given to the Tract Society, in London. They have sold off the first edition (6,000) in two weeks."

"January 1, 1826. O Lord! bless the new year."

—"Could not sleep till three or four; the very effort I make to forget, makes me remember the things heard in the day. O Lord! I am oppressed;

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undertake for me."—"I feel much inclined towards resigning—glad to think that the time is coming. In a few days or weeks, I shall see, I trust, where the path of duty lies."

"Moral maxims of the Malabars, from a native work. 'Go not where you have no invitation—reside not where there is no temple—never regard your enemy as a friend—second not a new custom—travel not by a solitary route.'"—"O, my Father, provide for me, uphold me! Perhaps the year of Jubilee is come; the year of the Lord's release. I have been long chained to a wheel; the chain will be broken!"

"May 23, 1826. Shocked with the undertaker's card. Mr. Burnside is dead. Well, he has gone to keep Sabbath where there is no dispute about the first day or the seventh."

"'Set a watch, O Lord!'—worship—business—company."

"Write out, if life and health be spared, a volume of sermons and tracts—woman, as she appears in the Holy Scriptures; a translation of the Psalms; Proverbs; reminiscences of Abraham Booth, with a review of his publications."

"Death, gain and loss, honour and dishonour, liberty and imprisonment, termination and commencement."—"Buried Mrs. T.'s child—Death, like a merciless mower, cuts away; never lifts up his scythe to spare the opening flowers."

Jan. 1, 1827. There are some parts of the He-

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brew Bible which I must read this year. O Lord! help me to correct my errors."

"Examined old letters. I must be packing up, that I may be ready.—"My soul is humbled within me, in calling to remembrance former days. O, Lord, revive me!"

"This day, Feb. 2, 1827, forty years ago, I went to live with Mr. Ryland. Oh, that I could be thankful to Him that has led me and fed me these forty years in the wilderness."

"Last night a letter from the Secretary to Stepney, in reply to my letter, read last Tuesday, (Jan. 16,) relinquishing my claim to the annuity voted at the annual meeting."

"This day I spent at home, and enjoyed rest, peace, and comfort, more than for many weeks past; read and wrote a good deal. Bless the Lord, O my soul!"

"Brother Hutchings, of Unicorn-yard, sunk down in the pulpit, last Lord's day (25th Feb. 1827), struck with palsy, in the first prayer. O Lord! prepare me for thy will. I always regarded him with affection. I remember his ordination."—He died the following Wednesday.

"I spoke at the grave of brother Hutchings—I stood on a tombstone—many hundreds of people; his grave was near that of Dr. Gill. Dr. Rippon told me, as we walked, he had copied with his own right hand, 38,000 names, &c. &c. (He said) 'When I think of the grace of God, how can any sinner be

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lost?—when I think of the justice of God, how can any one be saved?"

"I find that I could make a large volume of theological miscellanies; and another of sermons; besides a body of divinity, in thirty-nine articles; letters on strict communion. But when shall I get time to write them out?"

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CHAPTER VIII.

DEATH OF THE REV. S. YOUNG—THE ADDRESS AT HIS FUNERAL — DR. NEWMAN REMOVES TO BOW — HIS LETTER TO REV. MR. WAYLAND—HIS "RYLANDIANA"—HE IS VISITED WITH PARALYSIS—HIS DEATH.

HUMAN nature is too imbecile to endure even the prospect of suffering without shrinking. "If it be possible," said the immaculate Saviour, "let this cup pass from me." Yet what can be more obvious than that a state of trial is essential to participation in those benefits which, in connexion with humble reliance on divine interposition, sustain the oppressed and illustrate the power and faithfulness of God? A mind somewhat familiarized to this mysterious economy, however tremblingly it may anticipate the approaching storm, and, during its first rude attack, regard itself as destined to be overwhelmed by its relentless rage, is speedily led to "remember the years of the right hand of the Most High," and, while apparently detached and isolated from human shelter and sympathy, its efforts to obtain repose and security, where alone they can be found, are strengthened and multiplied, till, at length, even amidst the fiercest fury of the tempest, alarming

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apprehensions are exchanged for sacred composure, if not holy exultation.

When Dr. Newman resolved on resigning his official connexion with the Stepney Institution, the conflict was in progress; but, in anticipation of its result, with that characteristic amiableness by which he was uniformly distinguished, he said, "I shall now return with increased ardour to the pastoral engagements, into which I entered many years ago with a poor but affectionate people. It is in my heart to live and die with them." At this trying period it certainly was not the least of his consolations, to possess the fullest conviction, that in retiring from services to which, however he might be attached, he could continue no longer to perform with comfort, that he should soon be enabled again to engage more fully in those pursuits which had the largest share in his affections, and in his renewed and increased attention to which he was hailed with the most cordial greetings. The day of release arrived, and to those pastoral duties he returned, and with that comparatively poor but affectionate people he continued to live till death effected the separation.

It has been seen that, upon his retiring, the Rev. Solomon Young, who, for some years, had been the highly esteemed classical tutor of the Institution, was chosen to succeed to the theological department, in which, however, his course was short indeed, and far from tranquil. His election was

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confirmed at the annual meeting, held 16th Jan. 1827, and on the 9th April, in the same year, he became a companion of "the saints in light." The next week his interment took place at Bow, on which occasion Dr. Newman delivered the following address, which, by many that heard it, will not soon be forgotten:

"Brethren,—We are assembled on a very mournful occasion; and the personal affection which I always cherished towards our deceased brother has nearly disqualified me for the service which his disconsolate widow has assigned me. It is a very serious thing for a rational creature, even if innocent and pure as Gabriel or Michael, to be called into the presence of God to give an account of his stewardship. But, if that creature be sinful and depraved, the question is, not 'Shall I be rewarded?' but 'Shall I be forgiven?' It is a matter of deeper interest when a disciple becomes a minister of Christ, and has the charge of other men's souls as well as his own. He must watch as one that must give an account. It is of still graver import, and of most awful interest, when a minister has the charge of a tutor,—a teacher of teachers,—a guide of those who are to be the guides of thousands.

"All this our dear friend knew and laid to heart. But he is gone! 'Not lost, but gone before;' gone to the land of the living, and we are left in the land of the dying. When a tender plant is exposed to the frost, and the hail storm, and the howling

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wintry winds, what can be expected? Ah! the howling wintry winds blew roughly, too roughly, upon his face, and he is gone! His spirit with a bound left its encumbering clay.

"How mysterious are the ways of God. The sun is gone down at noon, and the earth darkened in the clear day. He has been removed at forty-two years of age, when his mind was disciplined, matured, enriched, spiritualized; when he was just entering on a new department of tuition, to which he was recently elected. This is a link of a chain, the end of which we cannot see. But God is wise.

"We are not left without consolation, that he was faithful unto death;—many good men, even in life's decline, have sadly stained their white garments;—that his death was triumphant. He was tranquil, and more than tranquil; happy, and more than happy; his joy rose to ecstacy; 'joy unspeakable and full of glory.' When the earthen pitcher was broken, the light shone out with a brilliant and dazzling splendour.

'Life, take thy chance; but oh! for such an end.'

That he shall rise again. Jesus will redeem the pledge he has given to all and every one of his disciples (John, vi. 40), that we shall see him again in happier circumstances, and enjoy his friendship for ever and ever."

To the students.—"I have heard with high satisfaction of your respectful, grateful, and affec-

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tionate attentions to Mr. Young, and, also, to his mourning widow. Honourable mention will be made of this to the Society by which you are patronized. You have lost an excellent tutor, who combined, with all his abilities, the fidelity of friendship and the tenderness of parental anxiety. Many have heard the distant report of his merits; you knew him. You knew something of the riches of his mind,—the delicacy and correctness of his taste,—the meekness and gentleness of his temper, —the sweetness and simplicity of his manner,—the unsullied purity of his life,—and all the shining virtues and graces with which, by the Holy Spirit of God, his character was adorned. Possibly you may hereafter see very different tempers and manners in other persons, and be reminded of the Grecian youths mentioned by Rollin, who, on a certain occasion, exclaimed, 'We never saw this at Plato's.' Your business, my young friends, will be to meditate perpetually the glory, the grace, and the government of the adorable incarnate Redeemer. The Lord open your lips, that you may shew forth his praise. Prosecute your preparatory studies, I beseech you, under the impression that you may die soon. The best proof of your gratitude for numberless favours remains to be given. May you be devoted to God, each one as a whole burnt-offering. I hope you will remember the dying charge you received from our departed friend, when he so solemnly adjured you by the sacred name of

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our Lord Jesus Christ, to cultivate both personal and social religion.

"There may be some persons present, perhaps, at this hour, who have lived hitherto strangers to the truth and power of the gospel of Christ. If our beloved brother could speak, oh, how he would exhort you to flee from the wrath to come; to be reconciled to God; to behold the Lamb of God that taketh away the sins of the world.

"As for myself, I will only say, that having lived in almost daily intercourse with him during the last twelve years, I feel that I could have lived with him, if such had been the will of God, twelve times twelve years in unbroken harmony. We should have differed sometimes, in opinion, on matters of inferior moment, but we should have been united still. While I deeply lament his death, it is a mournful satisfaction to me, that as we had the same field of labour, we shall have the same resting place. I shall soon lie down with him, and be covered with the dust of the same ground.*

"Let us all learn, my respected friends, to work while it is day, and to wait for the Son of God from heaven."

In May, 1827, Dr. Newman removed from Bromley to Tredegar-place, in the Bow road, where he continued to reside during the remainder of his life. Though his academic labours had now ter-

* The tomb of Mr. Young is within a few feet of that in which Dr. Newman now lies interred.

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minated, his time was not less occupied than before. For, besides arranging and completing certain manuscripts which existed previously, in different degrees of forwardness, his preparation for the pulpit, his public exercises, and his pastoral visits, in which he was always most exemplary, the weight of his character had introduced him to a share in the management of several important trusts, in relation to which, as might naturally be expected, his conduct always exhibited a pattern of correctness and punctuality.

Just at this time, in a letter to Mr. Wayland, he says—

"Bow, May 24, 1827.

"My dear Sir,—Your welcome letter refreshed me when I was in the hurry, and dust, and bustle, and removing out of Bromley into Bow.

"Accept my best thanks for your sympathy and your prayers; and be assured that I continue to feel a very lively interest in your welfare, and great joy and thankfulness in hearing of your prosperity.

"I long for retirement on many accounts, and particularly that I may prepare, if the Lord will, a better account of your venerable grandfather than has yet appeared. A few valuable MSS. I have received, and perhaps you can give me some help in that matter.

"You will, I trust, highly appreciate the uninterrupted leisure which you now enjoy; while you can scarce conceive of the number of avocations to which ministers in London are exposed."

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* * * *

"I am happy to be able to say we are not without some tokens of the Divine presence here, though we have to lament that the ravages of death have been unusually great, and many have been removed to other places whom we should have most gladly retained."

To the same:—

"Wednesday, Nov. 21, 1827.
Bow, Middlesex.

"My dear Sir,—Both your letters are now before me, and the first edition of the 'Reign of Grace' I have received. How long I have been struggling and striving to get an opportunity of doing something towards a tribute of respect to your venerated grandfather, who is almost daily in my thoughts, though I did not think as he did in some particulars. If I live to see you here next summer, I shall wish to talk over that matter more at large."

To the same:—

"Nov. 25, 1828.

"My dear Sir,—You have been often in my thoughts since I saw you, and you will continue to be remembered in my prayers, that it may please the Lord to establish you more and more. And especially I am anxious that you may abound still more and more in those holy *pastoral* labours which you have entered upon, and in which (if I mistake

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not) you have already received some signal tokens of the divine favour."

* * * *

"As to Stepney, I beg that your kindness to me may not at all prevent your shewing kindness to the Academy. I am often pressed to meet the committee, but I tell them I am gone to drink the waters of the *Lethe!*

"P.S. To revive the missionary spirit at Lyme, let them read 'Amelia Gale.' The last tract I gave to the Society is No. 228. Enclosed you have two copies."

Early in 1829 he re-published two sermons, on baptism, by the late Rev. James Dore, A.M., which he accompanied with notes, and a preface. In the latter, he says, "The late Rev. Mr. Dore is very worthy of being heard on this point. His genius, learning, and taste, his accuracy of research, his eloquent statements and appeals, combined with candour and sweetness of temper, and his well known affectionate intercourse with christians of all denominations, always entitled him to great attention.

"The following elegant sermons were prepared for the press by his own hand. It will be seen, by those who possess the first edition, that he made a few corrections and additions. They were given to me by the late Boswell Beddome, Esq., of Walworth. How many things have intervened to pre-

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vent, till now, my executing the task with which I was honoured, I need not explain particularly. The reader will find here a warm recommendation of Mr. Booth's great work, entitled 'Pædobaptism Examined,' the third edition of which was published in a very handsome style at the close of last year."

Though Dr. Newman continued in the constant and efficient discharge of all his ministerial and pastoral duties, and was seldom absent from any meeting he had been accustomed to attend, yet his health was now becoming so delicate that he knew not how to endure the fatigue of numerous and protracted meetings, from which, before they concluded, he was often compelled to retire. He complained principally of uneasiness in his head, defect of hearing, and general debility. Frequently, during the last few years of his life, when walking with him in the crowded part of the metropolis, has the writer felt upon his own arm the shock which his friend's had received from momentary apprehension by incidents so trivial as, with less excitable nerves, would scarcely be sufficient to produce consciousness.

On the 18th June, 1834, though much indisposed, he was present at the chapel in the Poultry, to hear the annual missionary sermon, and returned home immediately after the service. The next day the writer received from him the following communication:—

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" Bow, June 19.

" My dear Sir,—When I had rested a little at home, I wrote to Mr. ——, as we agreed, and rested again. I feel that I am not strong enough for a journey to Spa-fields. The bilious affection I mentioned will prevent, I fear, my meeting you to-morrow. But I hope to see you on Saturday to breakfast, at ——. The Lord strengthen you and cheer you in all the fatigues of this week.

" Ever yours, very affectionately,

" Wm. Newman.

" The privations I suffer in not attending the public meetings, is much softened by the assurance I feel that you will tell me all things."

In a letter, dated Bow, March 9, 1835, addressed to Mr. Wayland, he says, " Accept my thanks for your printed letter, and your ' Exposition of the Principles,' &c. They do you great credit, and I trust will be very useful.—Why not write your name at full length ? A. stands for Absalom, Asa, Asaph, Andrew, &c. &c."

In this month he re-published, with some enlargement, his valuable tract, " A Letter to a Pædobaptist ;" and put to press his " *Rylandiana :* Reminiscences relating to the Rev. John Ryland, A.M." He had been long desirous of conferring this mark of respect on his early and venerated Mentor ; and, considering how much he ascribed to the advantage of having resided nearly six years beneath his roof,

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and the very high esteem in which he had always held his memory, it certainly will not be deemed surprising that he should be anxious to accomplish this purpose. At a much earlier period, in his sermon on Nonconformity, he had presented the public with a striking and powerful description of Mr. Ryland's character, which the Rev. Robert Hall characterized as a "spirited and forcible delineation," and which has been reserved for this place, for the purpose of calling attention to these recollections, and of justifying their publication.

"*The late Mr. Ryland.* This is a name never to be mentioned by me but with emotions of grateful affection; he was the friend and the guide of my youth.

"As a preacher, in the powers of memory, imagination, and expression, I have never seen yet any man to be compared with him. I should despair of conveying to the mind of one who never heard him an adequate idea of the majesty and force of his elocution. Cicero probably had more softness, and polish, and artificial grace, but Demosthenes himself must have yielded to him in spirit and fire, in overpowering vehemence and grandeur. Perfectly natural, unstudied, unexpected, there were often passages in his sermons sublime and terrible as the overflowing lava of a burning mountain. Everything in his aspect, his voice, and his whole manner, was fitted to arrest and to enchain the attention of his audience. Had he

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lived in the days of Philip of Macedon, he would have been the successful rival of the very highest of those Grecian orators,

> ——— 'Whose resistless eloquence
> Wielded at will that fierce democracy,
> Shook th' arsenal, and fulmin'd over Greece,
> To Macedon and Artaxerxes' throne.'

"He was always above other men, and sometimes above himself. When, for instance, he exhibited the face and the convulsions of the terrified Belshazzar, and traced the hand-writing on the wall, expounding, at the same time, its awful import, his hearers were breathless, motionless, petrified with horror! When he described Jacob beholding the wagons that Joseph had sent to carry him into Egypt, every heart was melted, and many wept aloud. He governed the spirits of men with a kind of absolute sway; but while he agitated most powerfully the passions of others, as a tempest of wind the mountain grove, he had always the command of his own.

"As a teacher of youth, he had a constellation of excellencies. 'Simplify and repeat — simplify and repeat, (he used to say,) are the maxims for a school.' He had walked in all the fields of knowledge; and it seemed to me, an inexperienced youth, that he knew everything that was to be known, and could do everything that was fit to be done. Many of his powerful and pointed sayings must, I am

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sure, be remembered by all those now living who were his pupils.

"His strong partiality for Dr. Gill and Mr. Brine, with whom he was intimately acquainted, led him to adopt their views of some theological questions, from which I should dissent; but I rejoice, while I remember that all the mighty energies of his heart were exerted to bring the object of faith near, as he expressed it, to exalt the blessed Redeemer, and to enforce the necessity of trusting exclusively and for ever in the blood and righteousness of the Son of God. In gentleness he was as a little child among those he loved, and his candour was excessive. I remember often his kindness in listening to me, while I read to him the plan of my first sermon; and the tenderness with which he solemnly charged me to be sure to shew the people how it might become a day of greater things.*

"Never can I forget the awful silence of the night in which he died. It seemed to me that all the wheels of nature had been suddenly stopped by his death: all the universe stood still!"—"Having lived with him on terms of intimacy almost six years, at a period when I was susceptible of the strongest impressions, I often comfort myself with the hope of seeing him again, in happier circumstances, and with the consideration, that my future

* The text was, Zech. iv. 10, "Who hath despised the day of small things?"

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converse with him will be endeared by the recollection of the numerous tokens of friendship with which he honoured me while he was on earth."

The first proof sheet of the *Rylandiana* had scarcely left the hands of the printer when Dr. Newman was visited with a slight stroke of paralysis. This painful event occurred on Wednesday, April 8, 1835, and, the Monday following, the writer received the following intimation :—

" 8, Tredegar-place.

" My dear Brother,—A gentle paralytic touch from the hand of our heavenly Father. A silent Sabbath!—but my heart is vocal, and your heart and tongue, too, I trust. Let me hope to see you on Wednesday. My printing is stopped, but all is well. With best regards to Mrs. P. and family,

" Yours ever affectionately in Christ,

" Wm. Newman.

" P.S. The above was written yesterday; I feel better this morning. The Lord be praised. Hope to see you on Wednesday."

" Monday, April 13, 1835."

The interview was anticipated with somewhat of impatience, and cannot be forgotten by the survivor. The mind of his beloved friend was serene and unclouded; his dignified, benignant countenance, though arrayed in its wonted placidity, was affectingly pale; the contraction of the left cheek was scarcely perceptible, the arm on that

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side was suspended in a sling, and the step had lost much of its firmness, but yet there was hope. The writer prolonged his visit through several hours, and then parted with him,—as, through the whole period in which he had been honoured with his friendship, he had ever done,—with reluctance.

On Lord's day, May, 3, with the assistance of a friend's arm, he walked to the chapel. He says, "I administered the Lord's supper in great weakness. When I stood up, every joint and every nerve on the left side trembled; great difficulty in commanding the muscles of the mouth, to prevent my utterance being choked by strong emotions. Yet I got through pretty well."

To the people of his charge, as well as to himself, it was a most touching season. The following Lord's day afternoon he reached the place of worship without assistance, and, for some time, confined his attendance to that part of the Sabbath.

It has been seen that the church at Old Ford was formed June 21, 1785; its jubilee, therefore, would occur June 21, 1835. Before the affliction of Dr. Newman, he mentioned with interest, to the writer, this approaching festival; and though much enfeebled, he was present some hours with the very numerous company which attended, to participate in its appropriate enjoyments. Shortly afterwards, he printed and circulated, principally among the members of the church and congregation, a letter, signed by himself and the deacons, containing the

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original agreement of the church, their articles of faith, and the following account of the jubilee:—

"Our jubilee meeting was celebrated on Monday, June 23rd last. A numerous party had tea together in the school-room, and at half-past six, praises and prayers were offered to the God of all our mercies—and the pastor took a general review of the history of the church from its commencement. We had the pleasure of reporting that the loan lent by two of our brethren was repaid, the expense of white-washing and repairing, &c., was discharged, and a commodious school-room was erected and paid for, which the church has also employed for the use of the prayer-meeting, and on other occasions.

"The principal maxims for a church are these which follow:—Localize, Centralize, Individualize. *Localize*,—for if you serve Christ at all, it must be chiefly on that spot where you reside. *Centralize*,—by making your Sunday-schools, charity-schools, societies for relieving the sick, Dorcas societies, and all other exertions of female benevolence, subservient to the increase and prosperity of the church. Remember that a *church* is the only form of society on earth which has a direct divine charter. *Individualize*,—and be careful not to be lost in the overwhelming idea of converting all the world at once. Learn from Mahomet, the Arabian impostor, to begin with a single family, and recollect that was his own.

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"In the admission of members, it is important to observe, that the church has a right to expect to be satisfied. The church at Jerusalem would not receive Saul of Tarsus till they were satisfied 'that he was a disciple,' (Acts, ix. 26.) And let it be remarked in that case, that more regard was paid to the testimony of Barnabas, who knew him well, than to anything he himself stated. On the other hand, the church should be careful not to expect too much from a new-born babe. Nor should there be any unnecessary delay in receiving those whom the Lord himself has evidently received. Memorable and striking are the words of a Hindoo to one of our elder missionaries:—'Bury me,' said he, 'in the grave of Jesus Christ; feed me with his flesh and blood; and in the name of the Lord, I beseech you, do not delay my baptism.'

"Every case has its peculiarities, and should be considered separately, with all its attendant circumstances.

"I remain, yours affectionately in our adorable Redeemer,

"WILLIAM NEWMAN, D.D. Pastor.
"DAVID BURFORD,
"FRANCIS KEMP,
"JOHN FREEMAN,
"JOHN GOODWIN, } Deacons."

"August 26, 1835."

In the month of July, his health not materially improving, his kind and skilful medical friend

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recommended a visit to Southend, The following is part of a letter which he addressed to the writer from that place:—

"Lower Southend, Essex.

"My dear Sir,—Mr. Cooke, by letter, has encouraged me to make the fortnight last three weeks. His opinion weighs, and ought to weigh, with me. If I return this week, some will say, 'He did not stay long enough.' We have here comparative *quiet*, —more wanted than anything else under heaven.

'Thus far the Lord has led us on.'

"Let me be favoured with a few lines before this week ends.

"I remain, yours ever very affectionately,

"Wm. Newman.

"I can walk with a firmer step; in other respects I do not perceive much difference."

After his return from Southend, besides administering the Lord's supper on ordinance days, he conducted the weekly services, and attended funerals.

Thursday evening, Sept. 3, 1835, the ordinance of baptism was administered at Bow, on which occasion he preached from Acts, xxii. 16, "And now why tarriest thou," &c. The following are the notes of his discourse:—"Every man in his turn needs a substitute,"—referring to his own inability to administer the ordinance.—"Paraphrase.—Answer objections: I. It is an idle

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superstition. 1. This is an old accusation, 'their own superstition,' (Acts, xxv.)—so Sallust.—2. Very serious, if true—the heathen portion—Mahometan—Jewish—Christendom, papists, protestants. 3. But no truth in it—we have a warrant for every part of it. 4. How easily retorted, without intending to say a word that could justly offend, Churchmen, you bring sponsors, sign of the cross; the New Testament knows nothing of the sign of the cross; it is all personal. Dissenters, you take the unconscious babe, you sprinkle his face; because his parents are in the Abrahamic covenant, therefore he is. II. It is not essential; —to what? Nor is the Lord's supper, nor anything else—dark sign, if you ask, 'how little will suffice.'—Saul said, 'Lord, what wilt thou have?' III. You are too confident and exclusive;—*exclusive!*—all truth is exclusive. If two and two make four, every other number is excluded. The question is not, are we confident, more or less, but are we in the right?—have we the truth? You can read Greek; we have it conceded that the native, primary, ordinary acceptation of the word Βαπτιζω is, to immerse. Or you cannot read Greek; remark that John baptized at Enon—much water there,—that Jesus was baptized in the Jordan, (Matt. iii. 16,)—in the common rivers, Leighton. His coming up straightway implies his previous going down. That Philip and the Ethiopian went down both into the water—both Philip and the

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eunuch, (Acts, viii. 38.) That Paul speaks of the Romans and Colossians as buried.

'Do we not know that solemn word.'

Sprinkling, pouring, dipping, (Lev. iv. 6, 7.) The Greek is proverbially fitted to express the nicest shades and grades of signification. Why libel the Greek language? They have not given the right word. Why libel the inspiration of the New Testament? A law not intelligible is no law at all. Is Christ inferior to Moses? (Heb. iii. 5.) Why cast a libel on the Lawgiver himself?"

The evidence afforded by this fragment, that the decay of the body had not impaired the vigour of the mind, is very satisfactory; and this will be further manifest by the following letter, which he addressed to the church a few days after he had delivered the above baptismal discourse:—

"Bow Road, Sept. 8, 1835.

"My dear Brethren and Sisters,—More than five months having elapsed since I was laid aside, I think it is time that I should communicate to you some things which have been revolving in my own mind. On the 8th of April last, it pleased God to visit me with a paralytic affection on the left side. Though this was not accompanied by any degree of pain, yet no words that I could employ would adequately express the sensation of extreme weakness which has followed. I bow with reverence to the hand that has afflicted me.

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"Several weeks ago, I suggested to the deacons that there were several alternatives before me, either things must go on as they now do, or I must at once relinquish the whole charge, or I must request you to elect an assistant preacher or pastor. Having weighed all these things in my own mind; having consulted my brethren in office, and other friends, and having looked up for divine direction, I have determined that the two first of these alternatives are out of the question, that the third will not meet the case, and, therefore, I am left to choose the last.

"I wish to have, for a colleague, an intelligent, affectionate, devoted man, who will, like Timothy, *naturally* care for your state. (Phil. ii. 10.)

"The deacons, of course, will take the lead in this matter, as decency and order require. In the absence of the pastor, they must be responsible for all that is done. They are the officers of your own choice, or that of your immediate predecessors; and I am happy to add, they are worthy of all your confidence. If any member has anything of importance to communicate, he will easily find access to one or another of them.

"I feel anxious that the election may be made with unanimity; 'submitting yourselves one to another in the fear of God,' (Eph. v. 21.) Some of the junior members will shrink, perhaps, from the task; but in this, as in other cases, either they must make up their minds to be strictly neutral, or they

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must be guided by the judgment of those who are older and wiser than themselves.

"Without any unnecessary delay.—The evils of your continuing in your present state are too obvious to need any specification. 'Why should the congregation of the Lord be as sheep without a shepherd?' (Num. xxvii. 16.) I feel personally obliged to every ministering brother who has so kindly stepped forward to supply my lack of service during the last five months. The Lord reward them abundantly.

"With due deliberation.—You will be called to sacrifice something for the sake of unanimity, and for the public good. You are to elect, not merely for yourselves, but for your children, and your neighbours living in the vicinity of the metropolis. The minister you elect will probably be eventually a manager of the fund, and other public charities. He should be a fit associate for his brethren in the ministry with whom he will be called to act.

"Mr. Cooke's opinion is, that I may be able, hereafter, to preach once on the Lord's day; and that, in pastoral duties, I must go as far as I safely can.

"With every sentiment of kind regard to all and every one, I remain, dear brethren and sisters,

"Your willing servant, for Christ's sake,

"Wm. Newman.

"P.S. My request is, that when you have heard

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this letter read, you will pass a resolution authorizing the deacons to look round for a preacher as above described, and engage him for a month, and then (if approved) for two or three months, with a view to a permanent arrangement."

The course prescribed in this admirable letter was immediately pursued. Several young ministers were successively invited to preach; and, though Dr. Newman did not live to witness the harmony with which his esteemed successor, the Rev. William Norton, was elected, he had the satisfaction of repeatedly hearing and conversing with him.

Monday, Sept. 21. Under medical advice, he took a journey to Brighton, where he remained until the 13th of the following month. Lord's day, the 25th, he preached once, being the first time he had preached on the Sabbath since the 5th of the preceding April; and this he continued to do till the close of life, beside attending to funerals and the weekly services.

After the above date, the writer met him, by appointment, twice, in London, but his last interview with him was at his residence, near Bow, Saturday, Dec. 19. Though on each of these occasions a considerable degree of physical debility was apparent, yet the near approach of dissolution was not at all anticipated.

On the following day he entered the pulpit for the last time. It is remarkable, his subject being

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the address to the angel of the church at Smyrna, Rev. ii. 8,—11, that a part of his text was, "Be thou faithful unto death, and I will give thee a crown of life." The following is his own sketch of the plan of his discourse:—"1. The mediatorial glory of Christ, 'the first and the last.' (See ch. i. 8; xxi. 6; xxii. 13.—See Isa. xli. 4; xliv. 6; xlviii. 12.) 'Which was dead and is alive;' this denotes humanity. 2. The letter itself—no censure—all relates to persecution—poverty; what a contrast to Laodicæa—'Jews,' i. e. christians, Qu. Synagogue of Moses—in reality of Satan—imprisonment was a trial—the devil *instigated*. Ten days—some ten years—day for year—some ten days literally—some ten, i. e. *many*. Ten—Elkanah—'Am not I better than ten sons?'—'Faithful unto death'—'Crown of life'—James, i. 'Crown of life;' in other places, 'Crown of righteousness,' 'Crown of glory that.'—Reflect; 1. Learn *the deity of Christ*, who wears the attributes of deity, who sees in perspective all our sufferings, who bestows crowns of life, 'I give unto my—.' 2. See how Jesus presented himself to the Smyrn., implied that he foresaw *what* sufferings—how *far*—how *long*. 3. The first death will not hurt much; the second is a living death (Milton), a death that never dies."

On Monday afternoon, the 21st, he conversed freely with a young friend, who called to see him, on missionary affairs, and, among other things, alluding to the missionary meetings, said, "I tell

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you this *now*, because I may not live to see the time." Before the time arrived for the commencement of the evening service, he was anxious to visit a poor dying man. Accompanied by one of his deacons he proceeded to the house, but death had anticipated his arrival,—the man was no more. This occurrence appeared to affect him considerably. When he entered the spacious school-room in which the prayer-meetings are held, his countenance appeared changed, and several circumstances, during the continuance of the exercise, indicated an alarming increase of indisposition. His address was from some of the concluding verses in the fifth of John. He was observed to be both longer and louder than usual on such occasions; his last prayer was very fervent and emphatic, in the progress of which, having supplicated for preservation through the night, before he concluded he repeated this request thus: "We pray again, O Lord, to be preserved during the night." On returning home, which he did with much difficulty, he said to the servant, "I have been to see that poor man, but he was *gone* before I arrived." After a short pause, he continued, "Death came, and he could not be discharged from that war—no, he could not. I told his brother what I should have said to him, that 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'" By this time the paralytic affection had greatly increased, and it required considerable effort

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to remove him to his bed-chamber. Medical aid was immediately obtained, and, for some hours, his consciousness was continued; at length, paralysis was succeeded by apoplexy, and between eight and nine o'clock the following morning, Dec. 22, his gentle spirit winged its way to everlasting joy.

Friday, the 1st Jan., 1836, he was interred in the burial ground behind the chapel, in which he had so long and so successfully laboured in word and doctrine. On that solemn occasion the Rev. W. H. Murch delivered the address; and on the morning of the following Lord's day, the writer preached the funeral sermon, from Dan. xii. 3, which, at the request of the church, was subsequently published, together with the address. It only remains, here, to introduce a few extracts from the concluding part of the diary.

"1827, July 5. This morning, at half-past two, my dear friend Mr. Thomas, of Devonshire-square, died in peace. Oh! that I may be prepared to follow him."

"Enjoyed the morning delightfully in writing out a memoir of the last experience of my good friend, Timothy Thomas."

"Very large and respectable audience at Devonshire-square. Delivered my funeral sermon from Heb. xiii. 7, 'Remember them,' &c."

"Aug. 23. Afternoon and evening my thoughts were led to the compilation of Mr. Booth's memoirs."

"Lord's day. I was much assisted in preaching,

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evening, especially; I looked beyond all my troubles, and rose above all my fears, and hoped for strength from the all-sufficient God."—"How apt are we to forecast the fashion of uncertain evils."—"I feel myself in difficulties. O, Lord! be thou my guide and my shield."

"Prayed for a good day, and was rewarded; it has been one of the happiest days of my life. Reading and writing many hours; evening, many sweet recollections of Mr. Ryland, the guide of my youth. Read Dr. Rippon's funeral sermon for him; sketched his character."—"Begun my lectures on the book of Judges; I trust the Lord was with me."

"David, in the 119th Psalm, says, 'Quicken me,' nine times [חיני]."—"I am not well in body, and my mind has lost its edge."

"Christmas day. I said, 'If you believe, you may have a festival day; if not, it should be a day of fasting, sackcloth, and ashes. I see nothing in the gospel to forbid your festivity, only let it be chaste, temperate, with compassion for the poor, and zeal for the glory of Christ. Cultivate family affection—so do pagans, Jews, Turks, and all infidels. We want family religion—we have the religion of public meetings, and platforms, in abundance.'"

"Dec. 31. Three questions: 1. How have we spent this year? Every one for himself; what have I done, left undone, suffered, enjoyed, lost, gained? 2. How shall we close the present year? With humiliation, thanksgiving, prayer. 3. How

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shall we commence the new year, if spared? With faith, hope, love."

"Lord's day, 3rd Feb. 1828. Jeptha's vow: this cost me a good deal of laborious research; on the whole, I think his daughter was sacrificed."

"Oh! that the young people may grow up as willows by the water-courses."—"Some enjoyment of divine things; but, alas! too much carnality."

"I feel I want more courage and promptitude to speak *extempore*. My thoughts are after-thoughts, and my speech is not ready till the meeting has dispersed."

"Disease is at work—death is at work—Satan is at work—the angels are at work—the Spirit of God is at work. Jesus saith, 'My Father worketh hitherto, and I work.' Shall we stand still all the day long?"

"Read Cicero *de amicitia* with great interest. He would not allow Jonathan to love David as his own soul, if I understand him correctly."

"I walked and talked about four hours, and returned exhausted, but cheered with the hope of having done some good and prevented some evil."

"'Received all that came:' Imagine a child coming in—a pharisee—a sadducee—a profligate—a hoary-headed sinner—idolator. He thought none too *ignorant* to be incapable of learning; *bad*, below the efficacy,—*good*, above the necessity."

"Good Mr. Henry prayed that he might not write in his 'Commentary' anything *frivolous*,

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foreign, foolish, or flat."—"Help, O Lord! this day, and feed me from the basket of common providence, and from the ark of the covenant."

"Self-examination must be in private. 'We cannot cast up our accounts in a crowd,' M. Henry said."

"'If ye live after the flesh, ye shall die'—*die* eternally—cannot mean corporeally, that event to all—spiritually, that would be tautological."

"Dec. 10. Fast day. Retired to my study. Oh! that I could humble myself as I ought. I resolved to eat nothing till after the service. I went to the work of the day with serious concern."

"Jan. 5, 1829. Getting out of bed, my head dizzy; some symptoms alarmed me. Read a chapter in Hebrew, as usual, but find I must rest. O Lord! prepare me for affliction."—"This a very remarkable week. I have enjoyed much peace, many comforts,

'And I, perhaps, am near my home.'"

"Many alarms; my head so weak; when I lie horizontally, I know not how to rise up. Help, O Lord!"

"Great weakness; I feel as if I should fall down and melt away, and evaporate, or explode."—"Clearing away—disencumbering. Oh! let me die daily, as every step I take is a step towards the grave."—"Gronovius's beautiful edition, folio, of 'Herodotus;' read a sentence in each of the nine books."—"Read Lord John Russell's 'Essay on

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the British Constitution.' *Tanti eris aliis quanti tibi feceris.*"—"Studied Jo. xiv. 28. Read Clarke's scripture doctrine of the 'Trinity.' I was struck yesterday with a clearer view of that passage than I ever had before. Help, O Lord! In thy light may I see light."

"Finished 'Cowper's Iliad,' an elegant version, a rich treasure of the English language, perhaps unequalled; at least, I cannot imagine that Pope's is more rich. I never had such an impression of Homer's amazing genius before."

"Lord's day. O Lord! grant that this day may be the birth-day of many souls."—"Help me, O my God! this day. Oh! let me magnify the grace of God."

"Shall I say, 'God made me a man, but I made myself a good man, therefore I have done infinitely more for myself than God has done for me?"

"I feel my bodily weakness; my mind never was so strong and active as it is now,—but the poor body."—"Good sound sleep last night; I awoke with the most pleasurable sensations, I sung for joy. Blessed be the Lord!"—"The Lord has built up *my* house, I must build up *his* house."

"Christmas day, 1829. Christ is king,—a king's birth-day is observed according to the affection for his person, conviction of his having a rightful crown, gratitude for benefits derived from his reign."

"Difference between 'The Pilgrim' and 'The Holy War;' the latter, a personification of abstrac-

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tions, but remarkable for the correctness of its intellectual philosophy; the former, so perfect an allegory, as to be taken by a child for a true story."

"Jan. 1, 1830. Begun the year with faith, hope, and love. It was a blessed evening."—"1 Cor. x. 'Even as I please all men in all things,' &c.—his self-denial. He that would please others must often displease himself. Greatness of soul—'not seeking my own profit, but that of many,'—many, more than one. Christian benevolence—'saved.'"

"Rom. ix. 32, 'They stumbled at that stumbling stone.' 1. The pharisee. 2. The sadducee. 3. The young,—"I have senses to be pleased, appetites to be satisfied, passions to be gratified. The visible church—diversity of doctrines—bad moral—apostacy."

"Read Douglas's beautiful work on 'The Truths of Religion.' What elevation! What comprehension! But I think, as I advance in life, the *text* of scripture is more weighty in my view, and all *comments* appear lighter."

"Meditated the plan of my *Rylandiana*."

"Lord's day. 1 Tim. ii. 6, 'Ransom for all.' Never before did I feel so much at liberty on that subject."

"July 15. Spent some hours in meditating a funeral sermon for King George IV., which I delivered in the evening, with great freedom, from Rev. i. 5, 'Prince of kings of the earth.'"

"Monday, Aug. 16. The sun is out again. O,

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Sun of righteousness, arise! Prepared, as usual, for next Sabbath."

"Two stiles more, then at home; this thought was sweet: these are, resignation of office—life. Help me, O my God!"

"'Do you be sure never to speak *of* yourself, *for* yourself, nor *against* yourself.' What Lord Chesterfield applies to conversation, applies more forcibly to the preacher in the pulpit, and everywhere."

"Serene, joyous; some sweet glimpses of the heavenly home."—"'The love of many shall wax cold,'—coals separated grow cool, then cold; if united, glowing flames, comfortable heat. Let the disciples live near to one another."—"'Harden not your hearts.' 1. By refusing to hear and to read the word of God, this a hammer, a fire,—you keep out of the way of it. 2. By shunning the company of men of God, lest they should speak to you and make you uneasy. 3. By associating with vain persons: 'Evil communications,' &c. 4. By reading sceptical books. 5. By indulging a selfish sensuality. 1 Cor. xv., 'Let us eat and drink,' &c. You may please all your senses, satisfy every appetite, gratify every passion. Nothing forbidden but what is hurtful: 'Do thyself no harm.'"

"Read Baxter, who says, 'No duty is a duty at all times.'"

"1831, Jan. 13. Finished Memoirs of Priestley. Some good things to be learnt from his manner of keeping a diary."

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"Lord's day, Feb. 27. Rev. i., 'In his hand seven stars.' Funeral sermon for Mr. Hall."

"March 6. Awake, O my soul, to the duties, the delights, of this sacramental Sabbath."

"Thomas Bradbury remarked, on 'Janeway's Token for Children,' that he gives many instances of pious children who died young, but none of those who lived long. Not so the scriptures,—witness Obadiah, Timothy, John the Baptist, and Jesus himself."

"The *heady* we can find anywhere; but where shall we find the *hearty?*"—"In politics, in morals, in religion, there is no *present* without a *future*,—study the law of *consequences*."

"A friend of mine asked an old woman what she thought of the sermon she had just heard; she answered, 'I dare say it is all very right; but our great clumsy hands cannot take hold of such fine threads; we want a large rope that we can feel and turn about.'"

"Sept. 8. This day the king and the queen are to be crowned. May God bless them, and prepare them for a crown of life! Preached at seven, Psalm xxi. 3, 'A crown of pure gold on his head.' 1. Our king was crowned to-day. 2. Our Saviour was crowned long since. 3. We, if his disciples, shall be crowned soon."

"Lord's day, Jan. 1, 1832. This day, forty years ago, I was baptized, with twenty-one others, by Dr. Rippon."

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"Brother Isaac Mann's death, yesterday morning, threw a shade upon our meetings. Prepare me, O Lord!"

"Ps. xxvi. 1, 'I shall not slide.' How many are sliding about, unsettled in their creed, order, profession, practice."—"'There is a distinction between a preaching tradesman and a trading preacher,' said the late Samuel Palmer."

"Oh, that I could live! Land, to the weather-beaten mariner, appearing when all hope of land is gone,—a day that dawns serenely beautiful after a night of tempest and of horror,—a clear rill to the thirsty traveller's lips."

"Every feature of a christian church has an aspect on the conversion of the world. 1. Constitution, believers, baptism; 'ye are my witnesses.' 2. Officers, ministers, deacons. 3. Ordinances. 4. Discipline. 5. Communion."

"I have greatly lamented the removal of brother Kinghorn and others."—"A —— confessed that he was in doubt respecting the truth of christianity. I told him the gospel was its own witness, like the luminaries of heaven."

"1833, Feb. 16. Oh! American slavery; it now threatens destruction to the union. 'Nine states, no slaves; four, but few; eleven, slave-holders. Five-and-a-half millions of slaves in Jamaica, Cuba, the Carolinas, Brazil. O, Lord! hasten their emancipation."

"Help, O Lord! this day. How much time in

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the Mount, how much in Samaria? I find the distribution of time one of the most difficult of all questions."—"Oh! may the sun arise with healing in his wings; and may the Sun of righteousness arise over all nations!"

"July 17. Fine morning; eclipse of the sun; greatest obscuration at six; the sun appeared like a new moon. O my God! I adore thee as the author of all light and beauty."—"Cherish dying thoughts while you live, that when you die you may have living comforts."

"Oct. 10. Opened the new school-room. I spoke from Matt. xxi., 'The children crying in the temple.' The place was thronged; the chandelier we borrowed; the same was in L——'s house fifty years ago, when John Wesley preached in Bromley."

"The life of Cuvier wonderful. 'He was born in 1769; so was Napoleon, Wellington, Canning, Châteaubriand, Walter Scott, M'Intosh.'"—"Spirit of inspiration: Jesus always under inspiration; not so prophets and apostles. Spirit of grace: Jesus perfect in faith, in love; not so Abraham, John. 'Above thy fellows;' 'In all things pre-eminence.'"

"The revered Hannah More used to say, '*One bad principle is worse than a thousand bad actions;* and her meaning obviously was, that the influence of a principle is unbounded, while criminal actions are, in their own nature, inoperative and external, and also condemned by the very persons who imitate them."

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"Three things oppress me: my imperfect hearing —embarrassing queries—evil thoughts. O, Lord! pity, pardon, purify me; I am oppressed, undertake for me."—"A new drum-noise in my ears. Humble me, O my Father! 'Rebuke me not in thy wrath, neither chasten me in thy hot displeasure.'"

"1834, Jan. 1. Evening prayer-meeting; I read Ps. ciii., and delivered an address. A very fine, blessed, blessed day!"—"*Cum duplicantur lateres, tunc venit* Moses. When the bricks are doubled, then comes the deliverer."

"Feb. 16. Reached Eagle-street too much heated; preached the funeral sermon for brother Ivimey: Jude, xxi., 'Looking for the mercy,' &c. I was mercifully assisted."

"Thick, dull fog; my head feels it much.

'Vessels large may venture more,
But little boats should keep near shore.'"

"Easter Sunday. Oh! may I rejoice in the resurrection of my Lord and Saviour."—"Meditated a sermon; many little things; but little things make up the greater part of life."

"May 10; my birth-day. Got into the fields in the way to Hackney:

'And all the air a solemn stillness holds.'

Tried to lift up my heart in gratitude for mercies in infancy, childhood, youth, manhood, and declining years."

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"Whit Sunday. O, Lord! send thy Spirit down upon all the ministers and all the congregations."

"O, Lord! if it be thy pleasure to call me away suddenly, make me ready."

"The fire of hell—can you *quench* it? can you *bear* it? can you *escape* it?"

"Coleridge's last verses:—

> 'Is that a death-bed where a christian lies?
> Yes! but not his—'tis death itself there dies.'"

"Many little things; some arranged, some destroyed. Oh! let me die daily. Many tender thoughts—meltings of heart. Samuel Lavington's 'Sacramental Addresses' interested me much; original, colloquial, and very evangelical."

"How is it that you have no faith? Apply, 1. To the disciples,—implies, that they ought—that he was angry—that he felt himself dishonoured—that they suffered loss—that they should inquire, 'Is there not a cause.' 2. To the sceptic; is it for want of evidence, or that you shut your eyes?. 3. To the timorous believer."

"'About my Father's business:' 1. Business,—first Adam not to be idle. 2. My Father's business,—what can a child have? 3. Be about it. 4. Wist ye not,—ye might have escaped much anguish. So we lose by not *knowing* the scriptures and the power of God."

"Lord's day, Oct. 5. Funeral sermon for brother Upton. 1 Cor. xv. 10, 'By the grace,' &c."—"Help,

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O my Father! this day; destroy the sin that dwelleth in me."

"'*Oh! for a well-tuned harp,*' said Sam. Rutherford, even dying."

"Rested at home all day; some good thoughts, and some right feeling. Prepare me, O Lord! for thy will. Oh! help me to live."

"1835, March 26. Oh! for grace and strength; I see difficulties, I see dangers.

'Guide me, O thou great Jehovah!'"

"Lev. xi. The oldest chapter in natural history—zoology."

"Wednesday, 8th April. As I went out, my left hand hung down, I thought it was asleep—would tingle; went into the garden, rubbed it. I wist not that my strength had departed."

"My Saviour is saying, 'I have no need of thee.' But I have need of thee, and shall have need for ever. That text comforted, 'The Father loveth the Son, and hath given all things into his hands.' The gordian knot is cut for me, yea, several at once.

'I long to bathe my weary soul.'"

"All is well."

"Restless—doubly deaf.

'Let me but hear my Saviour say.'"

"Pack up, as Newton, ready to sail away."

"Took down David's harp, read Ps. c., peace, peace."—"O, my Father, pity my weakness!"

"Lord's day. Can I go up to the house of the

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Lord? This is the twenty-fifth day of my captivity. At two, W—— called; I took his arm; sat in the vestry."

"This day I complete my sixty-second year. O Lord! forgive the follies of my youth—the sins of my riper years. Oh! transform me into thy own likeness; let the remainder be tranquil."

"This is my ordination day. O, thou great Shepherd of the sheep, spare me a little. Soon I must resign the sheep and the lambs which thou didst commit to my care."

"How far have my books helped me in understanding, interpreting, enjoying, obeying, diffusing, or defending, the book of books?"

"O, my Father! take pity on me, one of thy feeblest children."

"May 27. My wedding day. What shall I render? How many mercies I received in one, May, 27, 1796."

"O, Lord! strengthen thou me to bear—to act is out of the question."

"June 26. This day, *began to read the Greek Testament* again. Bless it, O Lord! to my soul."

"O Lord, I am thy *waiting* servant; O leave me not, leave me not!"

"At the Lord's table, my feelings overcame my strength."

"Signs and symptoms of decay. After I ceased to reside at Stepney, could not bear the cold of

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winter as formerly. Walking, staggered like a drunkard."

"No interruption through the day—peace, peace. Many thoughts of the future. Help, O Lord."—"'That the sense of his weakness may add strength to his faith, and seriousness to his repentance,'—visitation of the sick."

"Lord's day, Oct. 25. Preached, Eph. i. 22, 23, first time since April 5, 'Bless the Lord, O my soul.'"

"Dec. 12. Very sharp frost. O Lord! open the hearts of the rich, and make the poor grateful."—"Endeavoured to cast all my cares on Him who has so long and so tenderly cared for me."—"Endeavoured to strengthen myself in God."

A few days after his decease, the following resolution was recorded, by the unanimous vote of the Committee of the Baptist Missionary Society:—

"Resolved,—That this committee, having heard of the decease of the Rev. William Newman, D.D., more than forty years the faithful, affectionate, and successful pastor of the Baptist Church, at Old Ford, and, from an early period in the history of this society, a member of its committee, who uniformly took a deep interest in all its operations, and devoutly sought its increasing prosperity, are desirous of recording the high esteem and veneration in which they held his eminently pious, amiable, and exemplary character. And, while they submissively bow under the afflictive dispensation, they

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would unfeignedly sympathize with the mourning widow and the bereaved church; earnestly entreating that, from the fountain of Divine mercy, they may be richly supplied with all that is essential to sanctify the event, sustain their minds, and comfort their hearts."

The proprietors of the Baptist Magazine held a meeting, Jan. 8, 1836, at which the following resolution was unanimously adopted:—

"That the proprietors of the Baptist Magazine, deeply sensible of the advantages secured to the publication, for more than twenty years, by the editorial zeal, diligence, and candour, of the late Rev. William Newman, D.D., are desirous of recording his lamented decease with sentiments of the highest respect, for the varied excellence of his character, and sincere sympathy in the universal regret occasioned by the afflictive dispensation of his removal."

In the same month, the committee of the Baptist Academical Institution, at Stepney, unanimously adopted the following resolution; which, also, forms part of their Report for the year 1836:—

"Resolved,—That this committee, cherishing a sincere respect for the memory of the late Rev. William Newman, D.D., concurs in the sympathy expressed on the occasion of his decease, by so many who knew and valued his worth. They recal to their minds that he was the individual selected

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by the founders of this Institution, as its first Theological Tutor; that for many years he continued to preside over it with a conscientious desire to promote its usefulness, and render it a blessing to the churches; that, during this time, he often enriched its library by the donations of books from his own private collections; and that, at a subsequent period, his retirement from his official connexion with it, was marked by a disinterested relinquishment of the annual pecuniary consideration to which its conductors deemed him justly entitled.

"They desire, also, to express, on its behalf, their grateful sense of obligation, that his solicitude for its welfare continuing to the last, he bequeathed to it the whole of his valuable library, consisting of more than 1200 volumes. In entering this record upon their minutes, they take occasion to offer their respectful and sincere condolence to his widow, and to the members of his bereaved church, and to renew their confidence in that all-wise and gracious providence, which, in the hands of the divine Redeemer, makes all things contribute to the advancement of truth and righteousness, and ultimately to issue in the glory of God."

The church and congregation at Old Ford, anxious to testify the esteem in which they held their departed pastor, shortly after his decease placed a neat marble tablet over the vestry door, inscribed as follows:—

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THIS TABLET
was erected by the Church and others,
in grateful remembrance of their beloved Pastor and Friend,
WILLIAM NEWMAN, D.D.
who, by the Grace of God, "turned many to righteousness,"
and whose life so adorned the Gospel, as universally to attest
its Truth and Power.
In this neighbourhood he found his flock and his
home, more than forty-two years ago; and, faithful and
affectionate to the last, he visited the house of prayer, under
impaired health—concluded the service with his last
address—and entered into rest on the following morning,
December the 22nd, 1835,
in the sixty-third year of his age.
As the first Theological Tutor at Stepney College,
some still live to call him blessed; and by his useful writings,
"He being dead yet speaketh."

His extensive and diversified knowledge was consecrated at the cross of Christ; and the christian world can testify how he spoke and acted as a lover of all good men, and as the sympathizing friend of the whole family of man.

Ye who have heard his voice without effect, weep not for him, but weep for yourselves; and ye who owe to him what no earthly treasure can repay, sorrow not as those without hope, but press on with increasing ardour to the regions of the just made perfect.

On a handsome tomb, also, reared by one whose opportunities for knowing his worth were most favourable, is the following record:—

Beneath this enclosure, repose, under the care of
Him who is "the Resurrection and the Life," the mortal
remains of the Rev. WILLIAM NEWMAN, D.D. who was
called to join the general assembly of the redeemed above, on
the 22nd of December, 1835, in the 63rd year of his age.

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The christian virtues which so eminently adorned his character, and which will long make his name fragrant on earth, are devoutly ascribed to the glory of Divine grace.

For the last forty-two years of his valuable life he was the laborious, devoted, and successful Pastor of the Baptist Church assembling in the adjoining place of worship; and, during fifteen years of that period, he held, with distinguished fidelity and usefulness, the arduous office of President of the Stepney Academical Institution.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. xii. 3.

Upon the removal of Dr. Newman, several friends expressed their affectionate regret in verse. The following lines are from the pen of a christian lady, who was, for some time, under his pastoral superintendence. Though they have already been published, their insertion here will be highly acceptable to many; and, it is hoped, will not incur the displeasure of their amiable authoress.

A FUNERAL THOUGHT,

IN MEMORY OF THE LATE REV. WILLIAM NEWMAN, D.D.

Angel of death! thy touch
  Hath dimm'd a heavenly eye;
And we were troubled much
  To see its lustre die—
To mark the mild ethereal fire
Gleam fitfully, and then expire!

That was a noble brow
  Thy hand hath marbled o'er;
Serene and tranquil now,
  E'en as it was before—

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But life no longer beats beneath,
For thou hast still'd her throbbings—Death!

Refreshing as the stream
  In Israel's desert starting,
Those lips have ever been,
  Wisdom and truth imparting;
The law of kindness on them dwelt,
Kindness, that colder hearts could melt.

Those hands—how often lifted
  Towards Heaven's supreme abode,
When, like an angel gifted,
  He led our hearts to God,—
Spreading their inmost feelings there,
In all the solemn power of prayer!

Ah! spirits pure and blest
  Have welcom'd his above;
The sweetness of his rest
  Is heightened by their love!
But whither shall we turn to find
On earth—on earth—a kindred mind?

E. P.

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CONCLUSION.

To strengthen the moral influence of biography, it has become usual to append to the narrative concluding reflections, intended to effect a more distinct and united impression of individual character. In pursuance of this object, it is essential to collect, arrange, and combine, whatever may contribute to complete description and anticipate inquiry; that, as far as possible, every facility for the formation of correct judgment, and every inducement to imitate distinguished example, may be rendered available.

The natural and moral endowments of Dr. Newman were in a high degree favourable to his attaining, from all who knew him, that respectful consideration in which he was universally held. With a countenance radiant with benevolence, a form expressive of authority, and a constitution capable, originally, of sustaining vigorous and protracted effort, were associated principles of strict integrity, feelings of great tenderness, and habits of patient and persevering industry. In the early stages of life, his amiable disposition, his intelligent mind, and his unobtrusive manners, introduced him to connexions, and secured for him friendships, of the

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most valuable description, to which, in its subsequent periods, his references were frequent and appropriate. When more advanced, his personal appearance, his cultivated understanding, and his high and honourable reputation for wisdom and probity, invested his character with a weight of influence which was obviously apparent in the solicitude so often expressed to ascertain his sentiments on questions of practical importance, and the confidence so generally reposed in the expression of his judgment.

In social intercourse, he was rather taciturn than loquacious, sententious than diffusive; always bland, occasionally facetious, but never frivolous nor sarcastic. It could not be said of him, as it was once remarked concerning a distinguished scholar, that "his compliments were all sarcasms, and his sarcasms all compliments." Though, on various accounts, entitled, he never claimed, and seldom could be induced, to take the lead, ever appearing much more desirous of listening to the sentiments of his friends than of expressing his own. While in his treatment of others he was at the farthest removed from everything intolerant and overbearing, he was perfectly conscious of what was due to himself, yet that, except in some extreme cases, was a subject to which he never adverted. In short, his whole deportment in society was uniformly characterized by an attractive simplicity, remarkably free from pedantry, affectation, and dogmatism, and

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finely illustrative of that charity which " is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked."

Such an exhibition of amiability, however, must not be regarded as the result of merely natural endowment. To mark with precision the line which distinguishes the most cheering appearances of unrenewed nature from the inceptive effects of divine influence, may often be impossible, especially in those instances where the bestowment of the latter has been almost coeval with the discovery of the former. It has been seen, that the piety of Dr. Newman was of so early a date, that its operation happily concurring with whatever of excellence was previously possessed, must have essentially contributed to produce impressions exceedingly favourable to the elevation of his character in public esteem. The evidence that the experimental and practical knowledge of vital religion became the object of his supreme affection and ardent pursuit is delightfully convincing. To the enlarged attainment of this hallowed privilege, it is obvious that every prayer was directed, every talent devoted, and every study subordinated. Nor would it have been consistent with the inviolable engagements of redeeming mercy, that such intense desires and continuous efforts should prove ineffectual. The distinguished subject of them evidently walked with God, inhaling on the sacred mount a celestial atmosphere, and not unfrequently became the

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honoured instrument of conveying to other minds a measure of that exalted enjoyment with which his own spirit had been enriched and felicitated. If reverence for the inspired volume,—if delight in exercises of devotion,—if solicitude for the prosperity of the church,—if cordial co-operation in every attempt to extend the knowledge of the Saviour,—and, if a life of circumspection, in exemplary conformity with the preceding qualifications, are admitted to be the most clear and decisive indications of genuine piety, then, as eminently a man of God, Dr. Newman must occupy a position among his contemporaries to which comparatively few appear to have attained. While, however, in the varied expression of his piety there was nothing fitful or desultory, gloomy or repulsive, neither was there anything fanatical or boisterous. It originated in distinct apprehension of evangelical truth, accompanied with profound conviction of its unspeakable importance, and was confirmed by repeated visitations of its refreshing and invigorating influence. Thus the enkindled flame, constantly fed from its native source, emitted a mild and steady brightness, which, having warmed and illumined multitudes, always reflecting back its borrowed lustre, has, at length, been elevated to shine with unclouded glory amid the splendours of

"High eternal noon."

When it is affirmed that the pretensions of dis-

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senting ministers, generally, to considerable literary attainments, are likely to be of a very qualified description, it certainly is not intended either to give offence or to deny the existence of distinguished exceptions. It must be acknowledged, that the manner in which they are usually introduced to the sacred profession, is not the most favourable to their becoming profoundly erudite. Yet, when it is recollected that, in other connexions, the methods which have been commonly resorted to for the purpose of avoiding this inconvenience, have,—in not a few instances, it is feared,—incurred an evil of far greater magnitude than that of a comparatively illiterate occupancy of the pulpit, it is earnestly hoped, that no change which, in reference to the christian ministry, would give precedence of parts to piety, may ever be permitted to obtain extensive patronage. Considering that many among dissenters who have been encouraged to relinquish other pursuits and give themselves "continually to prayer, and the ministry of the word," originally received elementary instruction even of the most limited kind, that the education of most did not exceed what is required to qualify for commercial life, and, except in some rare instances, none have had more than a four years' residence in one of the preparatory institutions, the proficiency in science and literature which they frequently make is highly creditable to their industry and perseverance, and is such, indeed, in connexion with that modesty

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which is one of the most certain evidences of enlarged information, as ought always to secure them from the superciliousness of those whose early literary advantages have been immensely superior.

How early Dr. Newman commenced the study of the learned languages cannot now be stated with precision. Before, however, he had reached his fourteenth year, he received eight guineas for transcribing Latin, as the amanuensis of Mr. Gough, a learned editor of "Camden's Britannia," who was so prepossessed in his favour, that, had his youthful assistant consented, he would have cheerfully assisted in introducing him to one of the English universities; instead of which, with the concurrence of his parents, he eagerly accepted of the situation of a teacher in Mr. Ryland's school. At sixteen, he recited Paul's Oration before Agrippa, Homer's Night Piece, and read Hebrew in Genesis, in the presence of Dr. Jamieson, who remarked, that he had not previously seen so juvenile an Hebrician. About the same date, he sent the analysis of his translation of the book of Proverbs, and a translation, in prose and verse, of the first fifty lines of Homer's Iliad, to Professor Manning, of Rhode Island, America. Just about this time, also, he was honoured by the favourable attention of the celebrated Dr. Geddes. When the christian ministry became the object of his intense desire, having made several unsuccessful attempts to avail himself of the usual advantages of a dissenting academy,

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disappointment seems only to have inspired additional ardour in the prosecution of his studies; and with so much effect did he continue their pursuit, that, when it became requisite to select a President for the Stepney Institution, he was deemed duly qualified, and was unanimously chosen to occupy that important station; and, for several years, without aid, either in the classical or mathematical departments, he satisfactorily conducted the entire course of education received by the students. To his own literary labours and acquirements the peculiar delicacy of his mind would never permit him to make the most distant allusion. One of his earliest students remarks, that, "with the French, Latin, Greek, and Hebrew languages, he was intimately acquainted;" and from other sources, it is sufficiently ascertained, that the study of other languages, both ancient and modern, had occupied much of his attention. Perhaps, however, the fact of his most instructed brethren frequently making the final appeal to him on points of literary disputation, may be regarded as determining the estimation in which his character was held as a scholar. After all, as a salutary check to the injurious influence of imagined perfection, it ought never to be forgotten, as by the amiable subject of this memoir it seems never to have been, that in learning, as in other possessions, those who have much may be greatly exceeded by those who have more, and these again by those who have most; and even they must acknowledge "we

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know but in part." Whether the acceptance of a divinity title be not a direct violation of the Saviour's prohibition to his followers, "Be ye not called Rabbi," may continue to be disputed; but if it be determined that it involves no such disobedience, and that it is intended exclusively as an encouragement to human science, then, to Dr. Newman, it was only rendering honour to whom honour is due; and it is confidently believed, that no instance can be adduced in which such a distinction has been sustained with less effort to exhibit the superiority which its possession is always supposed to imply.

Desire to engage in the work of the ministry is universally acknowledged to be one of the essential qualifications for its approved exercise. The propriety of indulging such emotion can only be determined by circumstances, with which, in most instances, the subject of it may be supposed to be best acquainted. It is not unusual for the power and purity of this preference to the sacred profession to become apparent, by the formidable difficulties which often threaten its extinction, and, on other occasions, by the lengthened delays which are permitted to occur before a suitable opportunity for its expression arrives. In the instance under consideration, it is not easy precisely to determine the period when this hallowed desire commenced; but that he must have very early surrendered himself to its influence seems certain from the fact, that, when he was little more than sixteen years of age, neither his

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natural diffidence, nor the tremor to which, in his earliest intercourse with his venerated friend, Mr. Ryland, he appears to have been subject, prevented his venturing to make him acquainted with its existence. The earnestness, too, with which he pursued the cherished object of his intense solicitude, remarkably appears in his converting the repeated disappointment of his hope to obtain access to some theological institution into additional incitement to increased application and persevering research. His first efforts in the ministry were confessedly irregular, not, however, so much the effect of choice as of necessity, for he was no sooner admitted to the communion of a christian church, than he acknowledged its authority, by submitting the trial of his ministerial qualifications to the exercise of its judgment, and abiding its decision, which was decidedly in favour of his yielding himself unreservedly to the work of the Lord. From that period his services became multiplied, until, shortly afterwards, he entered upon his probationary engagements at Old Ford.

In that endeared scene of his most successful and devoted exertion, his ministerial talents and character were gradually developed. With distinguished ministers of his own and other denominations he became early acquainted, with whom he cordially entered into friendly association, and long continued to maintain occasional interchange of service. His pulpit exercises, for many years,

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both at home and abroad, were very numerous. Of him it might be said, that, in preaching the word, he was instant "in season and out of season," and, in this sacred employ, perhaps, it would be difficult to mention any one who took greater delight. Until other engagements rendered his declining extra services indispensable, his name appeared in all the lists of public lectures, both in London and its environs. His turn to preach at the baptist monthly meeting was never known to be supplied by another, though he was often called upon to appear when others failed. In preparation for public duty, whether stated or occasional, he was early, careful, and devout, and, in its discharge, he was always serious, appropriate, and impressive. In discreet attention to time and place, on these occasions, he could not be exceeded; with becoming attention to these circumstances he would be concise or copious in his supplications; if the former, then his prayers were remarkable for their comprehension; if the latter, they were distinguished by more minute reference to personal necessities, the state of the church, and the events of Providence; but, under whatever circumstances they were uttered, they were direct addresses to the Divine Being, uniformly characterized with holy fervour and deep solemnity. So much calmness, deliberation, and self-command, as he invariably exhibited while performing those numerous services in which, for a lengthened period, he was almost constantly

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occupied, rarely fall to the share of public men. His appearance in the pulpit invited the most respectful attention; his elocution was graceful, distinct, and forcible. The tones of his voice, which was naturally powerful, were managed with so much caution, that he seldom employed more than was essential to his being heard without painful exertion; equally avoiding the unimpressive cadence of monotony, and the alarming scream of vociferation. In his manner, when ministering the word, he was unaffectedly grave, at the remotest distance conceivable from lightness, always earnest and affectionate, sometimes highly animated, impassioned, and eloquent.

His discourses were richly imbued with the great principles of the evangelical system. Amidst the humiliating conflict of theological opinion, his enlightened instructions were never shaded by ambiguous statements, or accommodated to preserve entire the supposed consistency of some favourite scheme of divinity, nor did they ever approximate to any theory in which what have been usually denominated the five points have been either concealed or denied. As a preacher, he was truly, eminently, and uniformly, a minister of Jesus Christ. No man, since thedays of the apostle, could ever have more justly said to his hearers, "I determined to know (acknowledge) nothing among you but Jesus Christ and him crucified." His discourses were always judiciously arranged, closely argued, and faithfully

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urged. Their style was perspicuous rather than ornate. His words were carefully selected; every one told home upon his subject. In his case, the language of Solomon was emphatically appropriate: "Because the preacher was wise he still taught the people knowledge; the preacher sought to find out acceptable words." The attention of the hearer was not divided between the native beauty of truth and the embroidered veil of diction, by which it is sometimes partially concealed; nor by his admiration of the latter was he in danger of becoming indifferent to the former. Considering to what an extent he was an extemporary speaker, very few indeed have attained to equal correctness of expression. To some his deliberation was objectionable, but it had the entire approbation of his own judgment: his diary records no censure either against himself or others on this account, though it exhibits several against both for too rapid an elocution. During much the greater part of his long and interesting ministry, his Lord's day morning service was expository, and for this exercise he was not less qualified by his general knowledge and attainments in biblical criticism than he was sanctioned in the practice by ministers of distinguished eminence in every denomination. In short, those excellencies were happily united in his pulpit instructions, which, more than any others, are to be coveted in the christian teacher,—purity of doctrine, soundness of

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interpretation, affectionate address, and urgent appeal.

Dr. Newman was accustomed to distinguish between preachers and pastors. He was often heard to say, "Our churches want pastors;" and, perhaps, it would be difficult to produce an instance more illustrative of what a pastor should be than is afforded by his own example. When he undertook the charge at Old Ford it was exceedingly limited; but it "grew with his growth, and strengthened with his strength." That he regarded the office as involving responsibilities of the most serious description admits of no dispute; and that he was concerned to occupy its privileges for the more efficient discharge of its duties is equally certain. These statements, however, cannot be more fully sustained than the fact that his pastoral administration was always dispensed in obedience to the Great Head of the church, and pervaded with the tenderest regard for the best interests of his followers. In a breastpocket, near his heart, might, at any time, have been found a list of the members of that christian community over which the Holy Ghost had made him an overseer; and that, with greater probability of success, he might endeavour to promote their spiritual welfare, he felt it to be his duty to cultivate an intimate acquaintance with their characters, habits, and dispositions. In ascertaining the state of the flock, his diligence was unwearied, and his

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appropriate treatment of the sheep and the lambs exemplified, in no ordinary degree, the great importance of practical wisdom. To encourage the timid, to restrain the impetuous, and to urge the supine, he watched with intense sedulity, and laboured with unceasing application. His diary bears ample testimony to the devout and careful manner in which his pulpit exercises were prepared. At the close of one Lord's day it was no uncommon thing for him to select his subjects for the following; and on the Monday he usually commenced his study of them, which, more or less, he continued through the week, always reading his texts and their connexion in the original, and consulting the most able critics and commentators. As to his expository discourses, the evidence that remains of his admirable skill and extraordinary diligence is highly interesting, and most convincingly attests that he was "a workman that needeth not to be ashamed, rightly dividing the word of truth."

His visits to the people of his charge were uniformly pastoral, and, as far as possible, regular and systematic. Especially to the poor, the afflicted, and the dying, his attentions were invariably rendered with a promptitude and sympathy which must have greatly enhanced their value, and in which might have been impressively seen the affectionate solicitude in which they originated. However numerous or imperative his other engagements, he always regarded his pastoral duties as

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paramount, and with this estimate of their importance, his plans, in relation to everything subordinate, were, on all occasions, arranged. To leave his beloved home and friends was evidently to him an exercise of self-denial; and though he did not altogether decline journeys, either for objects of benevolence or purposes of recreation, yet these were only undertaken at distant intervals, scarcely ever occasioned an absence of more than two Lord's days, and were even more abridged, or entirely omitted, whenever it appeared to him that the claims of his official situation demanded the sacrifice. By reference to his "Manual for Church Members," it will be seen that he considered a church of Christ to be unique; human society, in no other department, affording anything precisely similar. His reverence for its constitution and appointments was profound, and hence his compliance with whatever he conceived to be its sacred requirements was conscientious and undeviating. Such, indeed, was his conviction as to the responsibility of his pastoral character, that he held himself obliged to exercise an universal superintendence over everything connected with the church, from its minutest affairs to its most important transactions, and to all which, with mingled affection and fidelity, he habitually attended. Throughout the protracted exercise of his pastoral functions, it was obviously his desire to maintain inviolate the authority of his divine Master, advance the spiritual interests of his king-

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dom, and transmit the privileges with which he was officially invested unimpaired to his successor.

In this manner, for more than forty years, it was the happiness of the church at Old Ford to be fostered and superintended by one whose intelligence, affection, and devotedness, have seldom been equalled, and still more unfrequently excelled. During the whole of this period the church was preserved in the enjoyment of considerable tranquillity and harmony, and its number greatly increased, there having been added to its fellowship five hundred and one persons. It has been seen that, at the time of his ordination, the church and congregation assembled in a very confined and incommodious building. In connexion, principally, with his indefatigable exertions, a neat substantial chapel was erected, adjoining which is a valuable cemetery, and, much more recently, a spacious school-room has been erected, and it is certainly very creditable to the zeal and liberality of the christian friends who now inherit these privileges, as well as to the persevering labours of their lamented pastor, that, before his departure from this mortal life, he had the high satisfaction of knowing that, entirely free from pecuniary encumbrance, they were legally secured and conveyed to posterity.

When Dr. Newman was solicited to occupy the presidency of the Academical Institution at Stepney, he was in the freshness and vigour of mental and physical maturity. Before, however, he accepted

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the invitation, though it expressed the united judgment of those most competent to form a correct estimate of his qualifications to fill the office, and though all his predilections were favourable to such an occupation of them, yet his unaffected modesty and diffidence would not permit him to yield compliance, until, by conference with individuals of experience in that particular department of service, he was counselled and encouraged to proceed. So soon as his determination was announced he received the gratulations of his friends, and, all preliminaries being adjusted, with a devotedness worthy of the noblest undertaking, he surrendered himself to the performance of the duties now devolving upon him. In his earliest theological training he had been associated with persons whose sentiments, to a certain extent, were supralapsarian; and for a short time he appears to have embraced the opinions generally entertained by the advocates of that system; and though, upon closer examination and enlarged inquiry, his views became more assimilated to those of Edwards, Booth, and Fuller, yet he never ceased to revere the names and labours of those excellent individuals by whom his first religious sympathies were awakened and called into devout and fervent operation; nor did he at any time countenance the freedoms and levities in which some, in all respects their inferiors, have presumed, at their cost, to indulge. With a mind far too independent to be servilely attached to any human

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creed, whatever might have been the proximity of his own conclusions to its principal articles, he would at no period have consented to be designated as the indiscriminate and pledged follower of any mere man.

Through the medium of the diary has been seen the analysis of the ample and judicious course of instruction which, in his professional character, he proposed to communicate, and his academical lectures, as written out, abundantly testify that their preparation could only have been effected in connexion with elaborate research and the most careful selection. The course commences with an introduction, consisting of two lectures, which, though less illustrative of the preceding statement than those that follow, present the tutor as surrounded with his group of pupils, in a position exceedingly attracting and impressive. The first of these proceeds thus:—

"Gentlemen, — Providence has unexpectedly brought us from different parts of the country to live together in the same house. This house is consecrated to piety and learning by the munificence of our venerable founder, who is not now numbered with the living. It falls to my lot, as your President, to lay before you some introductory observations, which may be amplified and illustrated more at large hereafter. These observations relate to *the object* you have in view, and *the means* of attaining that object, with the spirit and temper in which those

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means should be employed. In the first place, I invite you to consider *the object* you have in view, which will furnish the subject of the present lecture.

"Your object is the exercise of the christian ministry, in all its parts, and in all its extent, wherever your lot may be cast. Of this you are never to lose sight. Here, then, let me most explicitly remind you, that literature must be secondary and subordinate. If this handmaid take the place of the mistress, disorder and confusion must ensue. If literature be supreme in your minds, and not subsidiary; or if it be your highest aim to be scholars, rather than to be christian ministers, you have mistaken the design of the society in sending you to this house. At the same time I must not omit to state, that it will be expected of you that you apply, with the greatest diligence, to literary pursuits, and the more real learning you acquire the better, provided you make it subservient to your purpose as preachers of the everlasting gospel.

"These hints I have premised to prevent your stumbling at the threshold, to caution you against an error into which many young men have unhappily fallen—the error of putting the means in the place of the end. I exhort you, gentlemen, to contemplate your object in its dignity and importance, in its vast extent, and, finally, in the pleasure and satisfaction which will attend a faithful attachment to it.

"I. In its dignity and importance. Though

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infidels sneer at priests of all nations, I would have you believe that your object is the noblest and most honourable that can occupy the attention of the human mind. It would be accounted an honour by the highest angel (if he were permitted) to preach the everlasting gospel, and to feed the sheep and the lambs of Christ. We judge of things by comparison. The physician cares for the body, which will soon perish. The lawyer defends an estate, which will soon pass into other hands. Statesmen, legislators, warriors, and princes, have petty cares, compared with yours, while you are concerned with the mind, the immaterial, immortal mind, of man. To save souls from death—to lead men in the way everlasting—to diffuse knowledge, purity, and happiness in all directions—these are your concerns.

"Some men work in iron or brass, others in wood or clay, but you are called to work on nobler materials; your instrumentality is designed to operate on *the spirits of men.* Here I would call your attention, a moment, to an error in a statement of a very eminent Scottish writer on metaphysics: 'Man, too,' says Dugald Stewart, 'is the subject on which the practical moralist and the enlightened statesman have to operate. Of the former it is the professed object to engage the attention of individuals to their own best interests, and to allure them to virtue and happiness by every consideration that can influence the understanding, the imagination, or the heart. To the latter is assigned *the sublimer*

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office of seconding the benevolent intentions of Providence in the administration of human affairs; to diffuse, as widely and equally as possible, among his fellow-citizens, the advantages of the social union,' &c. Query: Should a christian philosopher, when comparing the practical moralist and the enlightened statesman, represent *the sublimer office* as assigned to the latter? Whether this celebrated author has corrected this statement in a subsequent edition, or not, I cannot tell; but I have been recently informed that there is reason to hope that his mind has been for some time past powerfully impressed by the gospel.

"Contemplate your object in connexion with *the dignity of our divine and adorable Master*. The rank of the ambassador is determined by the rank of the prince who sends him. It is esteemed a high honour to be a servant to a master who is himself highly honoured. It must, then, I think, appear to you, that no apostle on earth, no angel in heaven, could be more highly honoured than by being employed in the service of our Lord Jesus Christ.

"Estimate your object by *the character of those with whom you are associated*. You are among the distant followers of the prophets and of the apostles; and were they not the 'excellent of the earth, the lights of the world'? You succeed to the labours of many 'of whom the world was not worthy'—of many who were not ashamed to be confessors, nor

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afraid to be martyrs, and who sealed their testimony with their blood. Above all, the example of Jesus, the founder and the finisher of our faith, shines (like the sun in our system) with a pre-eminent splendour, that can never be equalled. To each of you Jesus is saying, 'Follow me.'

"Judge of your object by *the design of the ministry of angels.* They are your fellow-servants. They are 'ministering spirits,' sent forth by Christ to minister to them who are heirs of salvation. They have a charge concerning the servants of the Most High; they 'encamp' around all those that fear God. Surely it must be a very honourable thing, my brethren, to be employed in caring for those whom the angels will soon be ordered to convey to the bosom of Abraham. If you maintain high communion with God, you will be yourselves (to use the words of Cotton Mather) 'like descending angels irradiating the ground about them with celestial light.'

"*The opposition of demons* may lead you to think highly of your object. How numerous are the agents of Satan! How subtle his devices! How destructive the engines he employs! He has been a liar and a murderer from the beginning! That cannot be an office of contemptible consequence against which he has exerted himself so long; sometimes with the fury of the lion, at others with the craft of the serpent, or the rage of the dragon, as circumstances might suggest. Remember, that it may be rationally expected that he will aim to de-

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lude, to defile, and to destroy *you*, if you have the honour of being leaders in the army of Immanuel, on the principle of the Syrian king, when he said to his captains, 'Fight neither with small nor great, save only with the king of Israel.'

"It may contribute to elevate your views, to reflect that it is an object to which *the prayers of the church* of God, in all ages and nations, have been constantly directed. Whatever diversities of denomination there may be, and how widely soever the followers of the Lamb may differ in various minor points, all pray, 'Thy kingdom come.' Christians of every class, of every climate, agree to pray the Lord of the harvest, that he will thrust forth more labourers into the harvest. That must be a great object in which so many agree, and all perfectly agree. If there be numberless divisions respecting the 'mint, anise, and cummin,' let us rejoice that in this 'weighty matter' all cordially unite.

"Again, you may judge of the importance of your object by the unremitted agency of universal and particular *Providence*. The exhibition of scenery is various, but what is the catastrophe? The wheels are innumerable, and, like those in Ezekiel's vision, 'so high, that they are dreadful,' and they are full of eyes, but what is the object of the whole complex machinery? Is it not the establishment of the christian church? The revolutions of empires during the last thirty years, (not to mention those of former ages,) have they not shaken the earth to its centre?

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—and do they not remind us of Him who hath said, 'I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is; and I will give it him.' Permit me to add to these considerations another, which is of very awful import.

"You are called to view the dignity of your object in the *light of the day of judgment*. 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' You may form a just idea of the importance of watching for the souls of your hearers from the account that is to be given. Frequently realize to your own minds the pomp and circumstances of the day of judgment—the Judge on the great white throne—the world assembled—yourselves called to the bar—examined, and required to give an account of your ministry. How desirable must it appear to you that you may give up your account with joy and not with grief! The Lord grant unto us that we may find mercy of the Lord in that day!

"Shall I say further: judge of the importance of your object by the consequences which will result from your failing to attain it. Let me suppose, (a very alarming supposition, indeed!) that one soul may perish by your neglect, and perish for ever. Oh! think of the value of one

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soul. It outweighs all the material universe. Think of the loss sustained: it is the loss of an infinite good—an irreparable loss! Think of the capacity of one soul to endure pain—pain the most exquisite—pain that cannot be mitigated—pain that will increase for ever in the fire that burns to the lowest hell, the fire that shall never be quenched!

"On the other hand, judge of its dignity and importance by realizing frequently in your own minds the object gained, in the final salvation of one immortal soul. Think of the gain secured—how immense!—the capacity of the soul to enjoy the supreme good—the prospect ever brightening—the possession for ever enlarging. How it expands and elevates the mind to reflect on 'the joy unspeakable and full of glory,' which one seal of your ministry will be prepared to receive. What a stimulus, then, is furnished by the hope of turning *many* from darkness to light, and from the power of Satan unto God. You may look down with pity on the most celebrated warriors counting the trophies of their victories, and rejoice that you have the honour to war a better warfare. Thus, by anticipation, surround yourselves with the light that shall absorb sun, moon, and stars, and blaze through one eternal day. These hints may suffice to shew you the dignity and importance of your object.

"II. Secondly, in its vast extent. The extent will appear to be vast indeed, though the student

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be confined to one book, and the pastor to one flock. Every student should be, *homo unius libri*, a man of one book. My meaning is, that other books must be valued or undervalued, as they assist you, more or less, to understand and to interpret the book of books—the Book of God. The Bible is a great book. Think of the extent of the *history* contained in it. It reaches from the creation to the establishment of christianity, by the labours of the apostles. The memoirs of the Patriarchs—the chronicles of the Hebrew judges and kings—the various fortunes of the one elect nation, with notices of the principal events that took place in the surrounding countries, occupy a very large portion of the Old Testament. The first five books of the New Testament are historical, in which you have the wonderful account of Jesus and his apostles, a spacious and delightful field, calculated to please and to profit on every repeated perusal. The doctrines peculiar to divine revelation have heights and depths, lengths and breadths, which it will be your labour to explore with incessant diligence and zeal. The laws of the jewish and of the christian church must be studied with the greatest exactness and care.

"The Jews reckon 613 precepts in their law. I shall not stay now to remark on that enumeration. Dr. Owen has some good observations in his exercitations on the epistle to the Hebrews; and see Allen's Modern Judaism. These must all be examined with the reverence due to the Divine authority, in which they

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originated, though now (happily for us), we may say, of all that were ceremonial, they have been long antiquated and obsolete. The *laws* of the christian church being of perpetual obligation to the end of the world, are more interesting on that account, and will demand your closest attention, that you may know how you ought to behave yourselves in the church of God. The *promises* form a rich and inexhaustable mine, to which you will have recourse continually; for your own comfort, in the first place, then, that you may comfort others with the consolations with which you have been comforted of God. The *prophecies* extend to the consummation of all things. In the last book of the New Testament we have the outline of all the great events which are to take place in the church to the end of time. We are authorized to expect, the scourging of the nations; the overthrow of antichrist, both Eastern and Western; the calling of the Jews; the union of Jews and Gentiles in one christian church; and, the triumphant establishment of the gospel in all quarters of the globe. Many things are now obscure, and some are involved in thick darkness; but

> 'God is his own interpreter,
> And he will make them plain.'

"Further: Let me suppose each of you to become the pastor of his own flock. You are then to resemble the 'faithful and wise steward, whom his lord shall make steward over his household, to give

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them their portion of meat in due season,' and the 'householder, which bringeth forth out of his treasure, things new and old.' *He* is a workman that needs not be ashamed who is found 'rightly dividing the word of truth.' In the arrangement of your pastoral work, while you are looking well to the state of your flock, and studying their capacities, their tempers, their prejudices, their trials, their temptations, their wants, their sins, their dangers, you will find the work extensive enough to engage all your heart and soul, and mind and strength. But on this part of the subject I shall not deem it necessary to enlarge here, as you are already in possession of my sentiments, in the sermon I have published, on 'The Qualifications and the Work of a Christian Pastor.'

"Finally: Contemplate your object in connexion with the pleasure and satisfaction which will attend a faithful attachment to it. Here, let me assure you that you must expect difficulties; you must expect severe trials and temptations, peculiar to the christian *ministry;* you must expect to live a life of self-denial, but you ought not to be discouraged; for, if you be found faithful, your work itself will be a delight, because it is, emphatically, 'a good work,' as the apostle terms it; and, in performing a good work, there is a conscious satisfaction, which 'the workers of iniquity' cannot participate. To be engaged in a work which requires a man to be always doing good, must be highly grateful to a pure and

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benevolent mind. The pleasures of *gratitude* will be yours. You must be always receiving, that you may be always giving; and gratitude is one of the sweetest passions that the human heart can feel. The pleasures of *hope* will attend you. You will sow in hope. Sometimes, it may be reasonably expected, you will 'sow in tears,' but you shall reap in joy; you shall come again with rejoicing, bringing your sheaves with you. The pleasures of ardent confident anticipation will attend you; for God hath promised to Zion, 'I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy!' 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' You will enter into the feelings of Paul, when he said to the Thessalonian christians, 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.' 'Henceforth,' said the same apostle, exulting, 'There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and, not to me only, but unto all them that love his appear-

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ing.' How animating, to sow seed that will certainly be productive; to fight under a Captain who is certain of victory; to advocate a cause that *must* prevail; a cause, in which *no effort* is lost.

"Now, to hasten to my conclusion, I will only say, further, keeping this object in view, you will be *humble*. You will often exclaim, 'Who is sufficient for these things!' 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ.' Keeping this object in view, you will be *thankful*. You will consider yourselves under the highest obligations to divine goodness. Jacob said, 'I am not worthy of the least of all the mercies, and of all the truth which thou hast shown unto thy servant.' Keeping this object in view, you will be *diligent*. Some of the principal obstacles to a student's proficiency, are, indolence, which leads to idle musing; cowardice of mind, which produces abject thoughts concerning his own powers; self-conceit, which prompts him to presumption; and the spirit of levity and dissipation, which robs him of his precious time. It is a maxim in religion, that diligence and dependence must go together. There is a treasure hid in the field, but diligence must dig it out and make it yours. The traveller, ascending an eminence, sees the horizon enlarged around him. And you will find still, as you advance,

'Hills peep o'er hills, and alps o'er alps arise.'

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"The magnitude of your work will perpetually increase in your eyes. It is well observed, by Dugald Stewart, that, 'To the exaggerated conceptions of eloquence which perpetually revolved in the mind of Cicero—to that idea which haunted his thoughts of *aliquid immensum infinitumque*—we are indebted for one of the most splendid displays of human genius; and, it is probable, that something of the same kind has been felt by every man who has risen much above the level of humanity, either in speculation or in action.' Let me persuade myself, then, that you will say to the sleepy loiterers and the gay triflers of the age, as Nehemiah said to those who were disposed to interrupt him, 'I am doing *a great work*, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?' Keeping this object in view, you will be habitually *watchful* and *prayerful*. You will hear that oracle with reverence, which cries aloud, 'Be ye clean that bear the vessels of the Lord.' Trumpeters in the temple of the living God should be men of circumspection. Prayer, without ceasing, will become natural to you. You will *give yourselves to prayer* and to the ministry of the word. You will live all the day long in the spirit of supplication. Keeping this object in view, you will be *cheerful*. Having a good master, and being employed in a good work, what should hinder your being cheerful. A good cause, a good con-

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science, a good Captain, and good company in your warfare, will lead you to rejoice even in tribulation. These views will make even the heaviest afflictions light, and prepare you to say, with the apostle, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

"But, on the other hand, I must warn you that if, by basely yielding to any temptation, you *lose sight of this object*, you will become useless, or worse than useless; positively injurious and pernicious. Many preachers are useless. What value can attach to the subtleties of their logic or their tinsel rhetoric? What is the chaff to the wheat, saith the Lord? 'The children of God must be fed with the finest of the wheat,' and 'satisfied with honey out of the rock.' Many preachers are worse than useless. Such are they who play the mountebank, and 'court a grin,' as the poet says, 'when they should woo a soul'—they who seek only their own, and not the things which are Jesus Christ's—they who 'teach for doctrines the commandments of men'—they who are 'partial in the law,' and seek to introduce 'another gospel,'—they who 'lord it over God's heritage.'

"But ye, O men of God (if I may apply the words of Paul), flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life.' 'Consider what I say, and the Lord give you understanding in all things.'"

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The inducements to transcribe, for the satisfaction of the reader, the remaining portion of this instructive introductory lecture, are powerfully felt, but must be resisted, lest these concluding pages should multiply to an inconvenient extent.

His treatment of the students who had the privilege to be placed under his tuition, was emphatically paternal. His solicitude for their personal piety, their individual improvement, and their collective comfort, was intense and unremitted. The Rev. James Clark, of Guilsborough, who had been one of his pupils, from whose communication a brief extract has already been given, in reply to certain queries, which, some years since, he was requested to answer, expresses himself in the following manner: —"As a scholar and a theologian, I have every reason for thinking he was held in the highest estimation by every student. I always found that he knew much more than I did, and was always ready to impart what he did know, either in his parlour or in the library, with the kindness of a friend and the tenderness of a father. Never shall I forget the pains he took with a raw, uncultivated young man, who could neither read nor write a sentence correctly, when I was first placed under his care. When in trouble, he sympathized with me—when discouraged in the prospect of composing or preaching, he encouraged me; and to him, under the blessing of God, I have often ascribed my success in acquiring a confidence to speak in public at all. And I feel

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assured (unless the Doctor is strangely altered), if succeeding young men do not derive a similar advantage, it cannot be ascribed to their tutor. With respect to Dr. N.'s qualifications as a theological tutor, I entertain similar views. His mode of preparing young men for christian pastors is, so far as I am capable of judging, the most judicious and efficient. The course of subjects he brings before them is important, comprehensive, and useful; and the manner in which he imparts information, it then struck me, and has since been confirmed by my own observation and experience, was highly advantageous. His supreme object appeared to be, first to impart principle, and then to give the habit of thinking. This, in my opinion, was one of Dr. N.'s peculiar excellencies, and an art almost peculiar to himself. And, with respect to his piety as a christian, his amiable disposition, his general information, his correctness of sentiment (except on the terms of communion, which, in my opinion, is his only defect), and, with respect to his facility of communication, if I had a son a candidate for the christian ministry at this moment, there is no man under whose care I should place him with more satisfaction than Dr. Newman's. There is nothing superficial about him. He would never profess to be that which he is not. All he is, and all he has, is, strictly speaking, sterling; and all he has is devoted, without reserve, to the improvement of those intrusted to his care; nor would he ever abuse the confidence

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of the public in this respect. I feel all this is due to my highly-esteemed and late tutor, as a debt of gratitude, and I feel, at the same time, that it is *just*."

The Rev. Abraham Wayland, also, in a letter to the writer, referring to Dr. Newman, says, "During four years and three months residence with him, I never saw him once lose his christian temper, though I have often seen his temper excessively tried; yet he was always able so to act as to prove that equanimity of temper was one of the great qualities of his mind; and, however deeply he might, at any time, have been wounded in his feelings, yet he so commanded his temper as never to act differently towards those who had inflicted the wound. * * * *

"He was anxious that the students should exert their own minds in search for knowledge. For this reason he would frequently, in questions of importance, refuse to satisfy an inquiry; but would say, 'Search for yourselves. If I tell you, you will soon forget it; but, if you acquire it by searching, you will remember it.'

"So, in studying a sermon, he used to say, 'First select your text, but do not go to commentaries immediately, but consult first your own minds, or you will have no opinion of your own; then avail yourself of the opinions of others, and write freely your own thoughts; then make your selection and arrangement.

"His advice to the students respecting their settlement over a destitute church is worthy of notice.

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When the conversation, on one occasion, turned upon the question, he advised us not to be hasty in accepting the call of any church to the pastoral office, 'because,' said he, 'hasty unions often lead to hasty separations.'"

Such, then, was the first President and Divinity Tutor of the Baptist Academical Institution, at Stepney. During somewhat more than fifteen years, he faithfully and efficiently discharged the onerous duties of that office, and trained sixty-five young men for the christian ministry; and, should these pages chance to meet the eye of any individual who may be conscious that his undutiful behaviour grieved his gentle spirit, or whose incompetency to appreciate his mental and moral worth contributed to induce his retirement, it is earnestly hoped that reflection may be connected with no distressing effect beyond that of pious regret. It is understood, that among the ministers who studied under his enlightened direction, a subscription is at this time in progress, to erect within the walls of the Institution a monumental tablet, which is to bear some appropriate inscription.

That Divine Providence employed the removal of Dr. Newman from his official connexion with Stepney, as the means of prolonging his valuable life, can scarcely admit of a question. His health, for a considerable time, had been gradually declining, and when he was subject to the fiery ordeal, with which that event was attended, he stood, comparatively,

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alone, "like the monument, by its own weight;" but, then, the internal pressure was in proportion to his isolated position—it was prodigious! Another instance, perhaps, since the days of martyrdom, of such self-possession, meek fortitude, patient endurance, and moral independence, as he was assisted on that trying occasion to display, could not be produced. Had the demand, however, for so concentrated an exertion of his energies been much longer continued, there is every reason to presume, that stroke, which finally deprived the church of his eminently useful services, must have been the result. So remarkable was his preservation, that, while passing through the fire, the flame kindled not upon him;—when he came forth from the furnace, as to any moral injury, the smell of fire had not passed upon him, and nine tranquil and important years were added to his interesting life.

The numerous avocations of Dr. Newman would not permit his appearing as an author either so often or so extensively as his friends desired; and, partly, at least, for the same reason, he appears to have compressed within the narrowest limits possible whatever he prepared for the press. The whole of his publications may be comprised in two or three octavo volumes, yet the pen could very seldom have been out of his hands, for, besides recording the principal occurrences of *every day*, for more than forty years, and writing the tracts, sermons, and treatises, which have already been given to the public, he has left

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behind him manuscripts, either in a complete or unfinished state, much more than sufficient to increase his published works to double their present amount.

With the Baptist Magazine he was connected, as a contributor, from its commencement, and more than twenty years as one of its editors. In the welfare of the widows of his brethren, to whom the profits of that periodical have been uniformly devoted, he always took the most lively interest, and so effectively did he plead on their behalf, that there is every reason to suppose, a more liberal contribution to their necessities, through that medium, was derived from the church at Old Ford than from almost any other throughout the kingdom. Among his publications, some few were controversial, in each of which the strength of his arguments seems to collect additional force from the mildness of his expressions.

As a protestant dissenter, no one better understood the principles of nonconformity, or more ably defended them; yet he cordially and habitually united with clergymen and other members of the established church, and even of the church of Rome, in promoting the general interests of humanity and religion. On these occasions, while his sentiments were never concealed, his candour was always respected; and if, in every instance, his addresses did not echo the opinions of the majority, their variations were so skilfully managed, that, like certain discordant tones in music, they essentially contri-

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buted to perfect the harmony. He was thoroughly denominational; and, by his distinguished consistency, and undeviating conformity to the faith and ritual of the New Testament, excited a more than ordinary influence in forwarding the cause to which he was cordially and conscientiously attached.

What he published on the subject of baptism was much more remarkable for the conclusiveness of its statements than for the number of its pages. His treatment of this positive institute invariably exhibited the hand of a master. Its paramount claims were triumphantly vindicated from the sophistry of evasion and the insults of indifference; and the most material objections raised by its opponents were calmly considered and irrefutably answered.

From his earliest convictions, he became a decided adherent, and always continued an unwavering advocate of what is usually denominated strict communion. On this subject, his first publication appeared in 1805. It is clear, cogent, and comprehensive; powerfully maintaining the affirmative, and fairly meeting every difficulty with which the question is supposed to be encumbered. To some readers, a paragraph from this work may not be unacceptable: —"Free communion is most certainly an innovation. Where was it before the days of Jessey and Bunyan? Ecclesiastical antiquity knows it not. Ask any of the churches of Christ concerning it, from the apostles' days down to the reformation, and much lower; their reply would be, in the decla-

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ration of Paul, 'We have no such custom, neither the churches of God that were before us.' But our persuasion concerning the necessity of baptism as a term of communion, has had the sanction of universal belief, and universal practice, for more than seventeen hundred years. To receive an unbaptized person into communion was never once attempted, so far as appears, among all the corruptions of the church of Rome. Further: in all the catechisms and confessions of faith that have been published, at any time, by any denomination of christians, 'if the positive institutions of Christ be not entirely omitted, baptism is not only always mentioned first, but generally in such a way as intimates that it is a pre-requisite to the Lord's table. And so, even in our common forms of speaking, if we have occasion to mention both these solemn appointments of our Lord, baptism still has the priority.'" Thus, firmly, but dispassionately, at a distance alike from invective and compromise, he maintained the obligations of truth and justified the practice of universal compliance with its sacred prescriptions.

His "Manual for Church Members," and his "*Rylandiana*," though comparatively small, were the largest works that he published; the former is highly entitled to an extent of circulation, to which it has not hitherto attained; the latter was issuing from the press when the afflictive dispensation occurred which terminated in his removal from

"The labours of this mortal life."

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The writings of Dr. Newman constitute an admirable portraiture of his mental and moral excellencies. The subjects are always important, the sentiments pure, the arrangements lucid, and the expressions select. Perhaps it would be difficult to produce an example of a more concentrated or laconic style than that in which he was accustomed to communicate instruction. His knowledge of the correct and elegant in composition must necessarily have been very intimate; but, in transmitting his own ideas, whether in oral or written intercourse, the diction which he decidedly preferred is least of all capable of embellishment. Every word had its commission, and sustained the part to which it was assigned so well, that the mere expletives and supernumeraries of language were rarely required to supplement their assistance. From wordy profusion, or mere pleonasm, he seemed almost instinctively to shrink, determined, as it were, neither to be encumbered himself nor to oppress others with the lumber of verbiage. So far, indeed, did he extend this system of economy and compression, that while, to many of his friends, his brevity became a frequent occasion for the expression of regret, no one has ever been heard to breathe a wish that he had spoken less, or written more concisely.

The philanthropic ardour of Dr. Newman's character connected him with the formation and progressive operation of many of the benevolent institutions of his day, both local and general. Societies,

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originating, at his suggestion, among his own friends, and in his immediate neighbourhood, for the instruction of poor children, visiting the afflicted, and relieving the destitute,—parent and auxiliary Bible, tract, and missionary societies, — were efficiently aided by his presence, his voice, his pen, and his contribution. And his generous testamentary bequests to the most distinguished of these christian efforts, sufficiently attest his attachment to these important objects, and his earnest desire for their extended usefulness and continued prosperity. What he accomplished in relation to these and kindred pursuits, without seeming, at the same time, to be much occupied in them, is highly creditable to his fervid zeal and persevering industry. His feelings and habits were naturally adverse to the machinery and tumult of large public meetings, yet, by a vigorous exercise of self-denial, the call of duty on these occasions was never suffered to be made in vain. His addresses were uniformly brief, relevant, and impressive, never inflated by the breath of vanity, nor dishonoured by the presence of egotism.

In his intercourse with his ministering brethren, whether of his own denomination or others, his mild and conciliatory manners, united as they were with so much intelligence and seriousness, greatly endeared him. Whenever they assembled, his appearance among them was always hailed as a valuable accession to their fraternal amity, and as exciting a happy influence on their collective de-

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liberations. In these meetings that precedence which he never sought was usually urged upon him, and which he invariably employed for the purpose of promoting harmony and improvement. On any question which might happen to occupy consideration, he deferentially submitted his own sentiments, which, almost as a matter of course, secured the greater attention; yet, in the progress of the discussion, he sedulously abstained from intrusive pertinacity, and if, in the final result, his views were not adopted as the sense of the majority, never discovered an unamiable disposition. By persons accustomed to reflect, it will be easily perceived, that the removal of such a minister from the society of his brethren must occasion a vacancy not speedily supplied; it required a combination of excellencies which few, comparatively, appear to possess, and opportunities for their development that are not within the range of human control. It is, however, inexpressibly consoling to be assured, that the source whence emanated so much that was interesting and desirable can never fail, and that, amidst the bereavements incident to this transitory state, it is the part of true wisdom, as it is also of genuine piety, to look there with resignation and with hope.

Every one who intimately knew Dr. Newman must be fully aware how eminently qualified he was to sustain the character and perform the duties of a sincere friend, of which neither the world nor

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the church has hitherto been too prolific. Unlike many, the nearer he was approached the more obvious did all the essential properties of friendship become; and whenever an opportunity for their kindliest expressions occurred, they were exercised with an unaffected humility which increased their lustre and enhanced their worth. In a note of condolence, addressed to Mrs. Newman, a respected clergyman says of him, "Whose memory is blessed, and the knowledge of whom he accounts as one of his choicest privileges."

When first introduced, in the early part of 1812, little indeed did the writer of this volume anticipate the privilege of social intercourse with him for nearly a quarter of a century, and that, during a considerable part of that period, he should have the honour, as he has ever deemed it, of his more intimate and personal friendship; much less could it then have entered into his imagination, that the mournful satisfaction of recording the principal events of his history, and thus rearing this memorial of ardent attachment, would be conferred upon him. A more entire harmony of sentiment and feeling than that which existed between the writer and his beloved friend has not often, perhaps, been realized in this discordant world. So unbroken and uninterrupted throughout was the friendship, that a single misunderstanding never occurred, nor was an unkind expression ever uttered. With mingled emotions of sorrow and gratitude, the

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writer, at this moment, retrospects the numerous occasions on which he was called to join his honoured friend, whom he never met but with pleasure and advantage, and from whose company he never retired but with reluctance—sorrow that these interviews are no longer to be repeated, and gratitude that they were so continuously indulged. It is the deliberate conviction of the writer, and has long been, that in no other individual did he ever witness so strong a resemblance of Him whom we are commanded to follow as that borne by his lamented friend. Under such an impression, therefore, it was to be expected that the announcement of his death would be accompanied with the distressing sensation of an irreparable loss, of which, perhaps, no language can be more descriptive than his own, when referring to the effect Mr. Ryland's removal had upon himself. "I felt as if all the world were dead!" For life is ordinarily too limited in its duration, and too poor in incident, to admit the hope that such a vacancy can be supplied; but the blissful expectation of re-union under happier circumstances, and especially of beholding Him who is the infinite origin and brightest pattern of all intellectual and moral greatness, should induce submissive prostration of mind to the divine will, and earnest solicitude to become more consistent and courageous "followers of them who through faith and patience inherit the promises."

The domestic hearth of Dr. Newman was not

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encircled by the anxious pleasures of paternity; yet no one was more tenderly attached to the endearments of home, or better prepared to reciprocate all the affectionate sympathies of family association. If delicate attention to whatever might contribute to the happiness of his dearest earthly friend,—if becoming solicitude for the comfort of those who might be placed under his superintendence,—and if earnest solicitude for their spiritual and eternal welfare, constitute the meaning of the apostle, then did he occupy a distinguished position among those who "shew piety at home."—"I have seen him," says his estimable medical friend, "in circumstances of deep anxiety from relative affliction. The affliction has continued, not merely week after week, and month after month, but year after year; yet it never exhausted his sympathy, or even blunted its intensity. What a pattern was he, in this respect, of the christian friend, the watchful pastor, and the tender husband." The responsibility of a conscientious master he seems to have regarded as nearly equivalent with that of a christian parent. If, therefore, the servants who came to reside beneath his roof were not previously pious, they were brought immediately under a course of instruction, which, in most instances, was so accompanied with the divine blessing, that they subsequently became "obedient to the faith." Thus, without seeming to exact the tribute, he secured the respect due to his relative character,

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sustaining at the same time, in delightful harmony, all the charities of domestic life.

Much as the writer may pensively linger around endeared reminiscences of his ever to be lamented friend, he is forcibly reminded that this imperfect sketch of his elevated character must be brought to a close. Should it be suggested, that, in looking at the portrait, the eye of the spectator is oppressed by the light, and that, to a finished painting, the introduction of shade is essential, perhaps a reference to the ample extracts which have been selected from the diary may supply the alleged deficiency. In moral tracery truth alone must guide the pencil of the artist; and, in the present instance, whatever else may have been unpropitiated, this has been scrupulously honoured. If it be still urged, that, in a life so public, and of such a continuance, the character must, in a slight degree, at least, on some occasions, have been shaded by exceptionable occurrences, the writer has only to reply, that he cannot be expected to record what, during the whole of his long and close intimacy with his invaluable friend, he never once observed, and concerning which not even a whisper has ever reached his ear. But if, in connexion with this statement, distinct and grateful reference to the only source of whatever is estimable in the human family were omitted, scarcely any censure could be too severe for such criminal neglect; and, were it possible, even the departed saint himself

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would weep over such a palpable instance of inattention to the divine glory. To Him, therefore, to whom it is exclusively due, let the loud and long ascription of praise be devoutly presented; and, as expressive of the deepest sense of his unmerited favour, let him be earnestly importuned to bestow upon his church, in greater numbers, christian ministers who shall emulate him whose loss is so deeply deplored.

During the last two or three years of his life, in conversation with the writer, he repeatedly referred to his departure. At that time his general state of health, though obviously imperfect, excited much more of affectionate solicitude than of alarming apprehension, it being then the writer's conviction that, though in nothing else, in his passage to the tomb he should precede him. From reflecting, however, on several circumstances, which, when they occurred, he was not prepared to receive as admonitory, he is now convinced that this presentiment on the mind of his deeply regretted friend was a permanent and hallowed impression, which, from habitually deriving motives to be in actual readiness for the Master's coming, he honoured more than by any occasional verbal utterance. At length "a gentle paralytic touch from the hand of our heavenly Father," solemnly announced, "the Bridegroom cometh!" Yet, reluctant to believe—what to others appeared to admit of no question—that the sad hour of separation

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was near at hand—the writer anxiously watched the languid countenance which soon he was to behold no more, and, cheered by every favourable change, clung with fond hope to the slenderest indication of returning health. But, alas! the insidious disease never relinquished its tenacious grasp, until, having entirely subdued the vital energy, exhausted nature made a final pause. "The weary wheels of life at length stood still." Thus peacefully, as he had ever lived, he left the vale of tears to rise and dwell where Jesus reigns.

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